

DISCE MORI:

LEARN E T O D Y E.

*A Religious Discourse, moving e-
very Christian man to enter in
to a serious remembrance of
his END*

Wherein also is contained, the
*meane and manner of disposing himselfe
to God, before and at the time
of his departure.*

In the whole, somewhat happily may
*be observed, necessary to be thought upon while
wee are aliue, and when wee are
dying to aduise our selues
and others.*

ESAY. 38. 1.

Put thy house in order, for thou shalt not liue but dy.

LONDON,

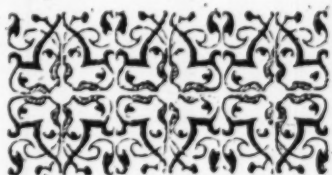
Printed by George Purslowe, for Nicholas Bourne,
and are to bee solde at his shop, at the
South entry of the royall Ex-
change. 1616.



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To the Honou-
rable and Vertuous
his very good Lady, the Lady
ELIZABETH SOUTH-
VELL, *one of the Ladies of the*
Queenes Maiesties most ho-
nourable Priuie
Chamber.



ATELY entering
(Right Vertuous
Lady) into some
more then ordi-
narie consideration of the
gracelesse attempts, and des-
perate enterprises, which
many in these dayes (and the

The Epistle

more, the more pittie) by a cowardly yeelding to euill motions, commit euen against their owne selues; yea, their owne safety, I thought to discharge my dutie vnto Almighty God, and plaine meaning to men, by setting downe onely some short aduertisement for discontented and distressed mindes, wherewith this sinfull world doth much abound. But after, weying with my selfe, how much it concerneth euery man to be careful of his end, whereupon depends so great a charge, as his eternal welfare is worth; I then began to drawe that particular aduertisement appertaining vnto some, to a more generall discourse, applyable vnto

Dedicatory.

to all, and euery one in this
forme, DISCE MORI,
Learne to Dye. For it seemed
to me a thing most necessary
for euery sober Christian to
be moued to enter into a se-
rious remembrance of his
end, to know the meane and
manner of disposing himselfe
to God, before and at the
time of his departure, that so
by the assistance of Gods
good grace, hee might liue
and dye the life and death of
the righteous, and that it
may be sayd of him, which S.
Ambrose sometimes spake of
Abraham, *Mortuus est in bona*
senectute, eo quod in bonitate
propositi permanfit: Abraham
dyed in a good old age, for
why? *Abraham* perseuered
in good resolutions, in his

The Epistle

old age, yea euē vnto the end. Madame, I beseech the God of *Abraham*, to grant you *Abrahams* good successiue course, both in the way, and at the end of the way. Your more then vsuall fauour, and long continued acceptance hath bound mee vnto you, whom otherwise I truly reuerence; for that I am fully perswaded you truly reuerence God and serue him, whom to serue is blessed libertie; yea, (as I shall in the discourse following shew) is the most honorable estate of all. To make issue of my dutifull regard, this small occasion is offered. Were I a meer stranger, I could not for protection sake, seek any better Patronesse of religious discourse

Dedictory.

course of learning to Liue
and to Die, then frō a religi-
ous disposition:but your par-
ticular respect towards mee
many waies is such, as I shall
liue & dy vngrateful.I could
haue wished to haue made
testimony of my willing in-
tention by som other means,
thē by publishing vnder your
Ladships name these smal la-
bors to the view of the world:
for I must needs cōfess, I was
very loth (respecting my own
weakenesse) to make that
knowne vnto others, which
is best known to my self, vn-
til at last being ouer-entrea-
ted by some speciall friends,
from the Vniuersitie of Ox-
ford, whose sober, iudicious,
and very learned aduise I
knew not how to gain-say :

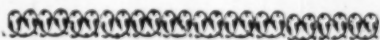
The Epistle Dedicatory.

I was induced to let this present Tract go forward in the name of God: wherein I seeke not praise, where none is deserved, but onely desire the Christian READER (where ought is amisse to attribute that vnto my self, & beseech your Ladiship, that if ther be any thing obserued, which may moue so much as a good thought, that it would please you to giue the glory onely vnto God, to whose heavenly protection, commending you euer in my prayers, I cease for this time to holde you any longer frō the matter it selfe, which followeth.

Your Ladiships in humble duty,

CHRIST. SVYTON.

A



A Copy of a letter
sent from Oxford to
the Author of this Booke,
and thought good in his absence,
to be set downe by those, to
whom the publike allow-
ance hereof did ap-
pertaine.


Mr. SVTTON;

I Have perused your Copie,
which seemeth to me (in my
simple opinon) deuout, di-
uine and learned. The subiect of
your booke, I greatly approue;
for to teach to dye well, is the
forciblest perswasue to liue well,
which, alas, are in these wicked
times, both little thought on:
for indeed men liue, as though
they

they neuer made account to dy;
and they dye, as though they ne-
uer thought vpon an other life.
Your severall Treatises are ve-
ry Christian, and most necessa-
ry for this dying age to all good-
nesse; your phrase and veine of
penning, sweete and patheticall,
your allusions diuine, and com-
fortable. I say at once, and
thinke, omnia in illo libro spi-
ritum diuinum olent: where-
fore, my counsel vnto you is, that
you would make this your booke
liue by printing, which may
make many liue from sinning.
Gods good Spirit hath not mo-
ued you to take this good paines,
now to bury the fruite, so soone
as it is borne and none profited,
but that it should bee presented
vnto the world, to liue, when
you are dead: felix & formo-
sa

sa proles : be not then so vnna-
turall, now to stifle it in the cra-
dle, or cast it with Moses, to
drowning : it is worthy the nur-
sing and bringing vp of a Prin-
ces daughter, and your honou-
rable Patronesse : The Church
looketh to haue good seruice of
it, the Vniuersity, the Colledge
your mother, your friends expect
credite and commendation by it;
your selfe the father of it, will no
doubt, haue great ioy of it : goe
forward then on Gods name, and
christen it to the world ; and so
I leaue, with my heartiest com-
mendations, longing to see that
faire printed, which is now so
neer written, I could scarce read
it: From Lincoln. Col. the 6.
August 1600.

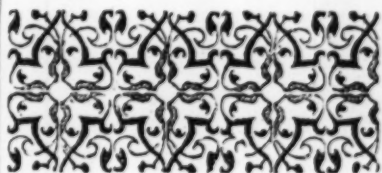
Your assured louing friend,
R.K.



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*The Preface to the
godly Reader.*



That Religion
is somewhat
out of ioynt,
when Christi-
an conuersati-
on goes not euen, as it ought
with Christian profession;
that it is so apparant, that it
cannot be denied, for such
and so sensible is the defect,
that thereby the whole bo-
dy is not a little blemished.

2 Those

To the Reader.

2 Those whose hearts desire is, that Israel may be saved, and whose true charity is wont to beseech God for the good of all, have not only lifted up humble hands to heaven, but also endeavoured by painefull labours to seeke (as much as in them lyeth, and so far forth as the times may permit and suffer) the best redresse in this case they could : some by substantiall answering, and soberly aswaging the turbulent humours of those men, whose priuate fancies haue much hindred higher proceedings in matters of faith (refuted they may be, and are, quieted they will not bee) others, by deuout and learned exhortations, in seeking to make a stay

To the Reader.

stay of those evils which Atheisme & want of the feare of God, would in great likelihood bring vpon this declining world, both labouring for their times, to keepe some remembrance of *Iesus Christ* in the minds of men, before all be too farre out of square, or come to vnrecoverable ruine.

3 But here may wee not demand of the diligent obseruers of our imperfections abroad, whose manner is so much to strike vpon this one string, & by this defect take occasion to call in question, nay to bring in open obloquy our Christian cause; are none fallen at home from the ancient sincerity & harmlesse deuotion of former & better
ages

To the Reader.

ages of the Church? Some
state meddling actions, those
vncharitable censures, in
cleane shutting out from the
household of faith, and hope
of life; those who haue poore
souls to saue as wel as others,
& beare I trust, as true a loue
to Christ crucified, as them-
selues, may put them in mind
that we may all beare a part
together in that song of
mercy, *Aspergas nos Domine*,
Cleanse vs O Lord.

4 May we not all bethink
our selues on both sides,
whether these bee not the
daies whereof our Sauour
Christ spake, *wherein iniquity
should abound?* Was euer that
olde complaint of Hilary
more truly verified. *Dum
in verbis pugna est, dum in no-
nitatibus*

*Hil. ad.
Const.*

To the Reader.

uitatibus quaestio est, dum in ambiguis occasio est, dum in consensu, difficultas est, iam nemo Christus est; while there is strife in words, while there is question in inuocations, while there is occasion in doubts, while there is a waywardnesse in consent, none is of Christ.

The nipping and gauling of one, and at an other, this eager pursuit of the liuing, and troubling the very ashes of the dead (who cannot answer for themselves) is far from that charity, that *hopeth all things*, and the counsell of that spirit that bids vs pray one for another.

5 To see what wit and learning is wont to doe in tossing the testimonies of ancient

To the Reader.

ancient record too and fro;
nay, which is more, in wre-
sting the very Text of holy
writ, vpon the tenters of our
owne dispositions, would so
amaze him that shall read o-
uer with aduise ment, the
controuerfies of these times,
as hee shall thinke some of
them rather discourses to try
mastery, then otherwise sin-
cere trauels imployed for
Gods glory and his Chur-
ches good.

6 Now God of his mercy
grant, that once this froward
crossing world may draw to
a Christian harmony, that
wee may haue lesse fighting,
and writing for the Religi-
on, and more endeuoring on
all parts, to become as wee
ought more religious, that

so

To the Reader.

so this little Arke of Christs Church may now in the coole of the euening with a soft gale draw home-ward and with old *Simeon* imbra-
cing Christ, make ready to-
depart in peace. It is the
Wise-mans aduise to euery
one, *Remember thy end, and
let enmity passe.*

7 And thus much we be-
seech at their hāds in whose
hardest iudgement our cause
is so feeble, that setting aside
all priuate respects, they
would at last consider whose
gracious protection hath
defended so long his and our
cause, whose louing and
watchfull eye hath preserued
him who is, (*and God grant
long may bee*) the staffe of our
peace, calling to minde that
of

To the Reader.

of our Sauour, *If you will not beleene mee, yet beleene me for my workes sake.*

8 For those busie spirits neerer home, who would needs gouerne, before they haue well learned to obey, & that at their first bourding, must needes sit at the helme to guide all, how raw, how vn-skilfull so euer: but experience hath long time since taught the world, in the ruine of the Easterne Church, how dangerous it is to saile in a ship where the Pilots are of disposition to be quarrelling within themselves.

These mens new deuises in matters of meere conceit, hath long seemed vnto themselves better then all the wisdome of the world. But
may

To the Reader.

may we entreat them, at the least, to recount with themselves their owne folly, in making it (as they haue done) a perfection of godlinesse, to call and reckon others vngodly. And this cursed scoffing at Noahs nakednesse, a sport to delight their sower austerity.

9 Would to God these strange minded men would listen to the graue counsel of S. Chrysostome, *Quod si cupiditate, indicandi index esse velis, sedem ego tibi ostendam, quæ magnum questum tibi conferet, & nulla animi labe maculabit, sedeat mens & cogitatio index in animam atque conscientiam tuam, adducas omnia delicta tua in medicum, dicas tecum quare hoc vel illud ausus es.* If
with

His young his coop

To the Reader.

with a desire of iudging
thou wouldest needes bee a
Iudge, I will shew thee, saith
he, the iudgemēt Seat which
shall be gainefull vnto thee,
and no way touch thy con-
science; let thy minde and
thought sit downe to giue
sentence, call forth all thy
offences, and begin to say
with thy selfe; why hast thou
done this, or that.

10 This priuate examining
of themselues, would soone
make these publike control-
lers of all others, by plausi-
ble pretences of reformati-
on, to looke neerer home,
and amend in themselues,
where much is amisse, *S. Paul*
blamed their course, whose
manner was to goe from
house to house. *Esa* that
loft

Tit. 1. 13.

To the Reader.

lost the blessing, was hunting abroad, but *Iacob* that had the blessing, and the inheritance, did keep at home. The iust man saith *Salomon*, is the first accuser of himself, and *Indah* spake humbly of an offender, when hee said; *She is more righteous then I.*

II Let these men know that obedience is better then sacrifice, and that he who is wont to giue grace vnto the humble, is also said to resist the proud. Be they well assured this sleight stuffe will shrink when it comes to the wetting. This counterfeit coine will proue drosse, whē it shall bee put to the great triall: An easier matter it is for deuisers to reprove others, then to amend themselves.

Gen. 17. 30

Gen. 38. 4

To the Reader.

selues. So it is that *those who haue a blemish in their eye, think the skie to be euer cloudie*: Nothing more common with troublesome dispositions, which haue not knowne the way of peace, then to be contending, seldome contented what cause so euer there be otherwise to bee thankfull vnto God.

12 The Lord by the Prophet *Malachie* saith, *I haue blessed you*: the vnthankfull people replied: *wherein hast thou blessed vs?* If all be not answerable vnto some mens conceits, all is amisse, no blessing of God is acknowledged, no thankfulness at all remembred. To let these also goe with their childish proceedings, men are men,

Truth

To the Reader.

Truth is Truth : little neede
haue we, did we bethink our
selues well, in this case to
complaine : worse wee may
feare, better to come we do
not hope for:our rather wan-
ting, then inioying; may
make posterity to acknow-
ledge our present good, in
which case the religious and
well disposed may deuoutly
say, *O Lord establish the thing
that thou hast wrought in vs,
for thy Temples sake and Ieru-
salem.*

*Psa. 13. 28.
29.*

13 A third sort there is,
who seeing the world diui-
ded into so many parts, care
in effect for neither; of these
kind of men, the Apostle
could not speake but with
weeping : And sure what
more lamentable, then those

To the Reader.

*Bernard in
Cant.*

men, who beare the name of Christians, should liue like Pagans and Infidels, and say in their hearts with the foole, *There is no God*. Is not that of the same Prophet found true in these mens manners? *Man that is in honour may be compared unto the beasts that perish*: I think surely, saith Saint Bernard, If the beasts could speake, they would call godlesse people beasts.

14 The danger great, the perill imminent, no feare of God, no remembrance of the state present, or that to come if euer it were needfull, it is now needfull, comparing what men are, with what they should bee, to call this world to a remembrance of

it

To the Reader.

it selfe, that it go not away in a sleepe of sinne. *If I am a Father* (saith God) *where is my loue?* *If I am Master* *where is my feare?* If there be a Heauen, where is our care in directing our liues for the obtaining the same? if there be any thing to do these men good, a remembrance of their mortalitie, and applying themselves to learne to dye, should at least somewhat auaille.

15 The handwriting once against *Baltazar*, caused his very heart to shake, and his knees to knocke together, *Mene, Mene, Tekel, Peres*, The word *Mene*, God hath numbered thy daies, *Tekel*, thou art weighed in the ballance. If men take not heed in time

Mal. 1. 6.

Dan. 5. 25.

To the Reader.

it may bee written of euery one whose daies are in the numbring, and we may feare lest the hand write *Peres* too, which may make all to consider both what they are, and what they shall be.

1. Cor. 15.
26.

16 When we see others dead, we may consider wee shall shortly do the like, and take part in the same lot, that they haue done before vs. In the meane season, if death be an enemy as it is (saith the Apostle) then let vs watch it as an enemy, preuent it as an enemy, that so we may be able to endure the assaults thereof when neede requi- reth, and at the houre of our departure, rather reioyce, then feare.

17 Hereupon this present
discourse

To the Reader.

discourse of *Learning to Die*, shall first lay before thee (good Christian Reader) how necessary it is, in the first place for euery one to enter into a serious remembrance of his end, and the manifold reasons that should moue him to this remembrance.

18 Amongst these reasons, especially the meditation of his estate present, and the sundry afflictions incident to the same.

19 Correction causeth the scholler more painefully to apply himselfe vnto his lesson: and do not the chastisements in this world cause vs the rather to be more industrious in this learning? the meanes that call vs away from so good a labour are

To the Reader.

mentioned, and the manner
how to auoid these meanes.

20 To make an entrance
into this so solemn a subiect,
I was sometime since occa-
sioned by the treatable visi-
tation, and most Christian
end of that very worshipfull
Knight Sir *Robert Southwell*,
whose approued seruice in
this Common-wealth, and
good reputation in his coun-
trei is well known vnto ma-
ny : but of whose true heart
to God-ward both in the
time of his life, and at the
houre of his death, my selfe
can truely relate, before o-
thers. If there be (as with-
out doubt there is) a duety
which wee owe vnto the
faithfull departed, & a good
remembrance to bee had of
those

To the Reader.

those happy soules, then might I not omit a reuerend mention of him, whose portion I trust, assuredly is with God.

21. Looke what a mournfull mind during the time of his so Christian a visitation could at times consider of, and obserue in priuate, I haue bin since by special motives drawn on to make that poore labour publike, as a discourse proper vnto the time. For although a consideration of our departure from this world be a subiect not vnfitting all ages; yet seeing wee are fallen into those daies, wherein many liue, as if they should neuer die, and die as if with death all were done, & when they

To the Reader.

come to depart this world, they are so farre to seeke in a right disposing themselves to God, as if they seldome or neuer entred into any earnest consideration of the same at all.

22 Necessary are those many Treatises which tend to the amendment of life : but because vpon our last conflict dependeth our eternall victory, against the professed enemy of our soules, the well-behauing our selues in this combate, must needs of all other be most necessary. To guide the shippe along the Sea, it is no doubt a good skill, but at the very entrance into the hauen, the to auoide the dangerous rockes, and to cast Anchor
in

To the Reader.

in a safe road, is the chiefeſt skill of all. To run the race in good order is the part of a ſtout Champion, but ſo to runne towards the end of his race, that he may obtaine the crown, is the very perfection of all his pains. Then a good life, what more Chriſtian-like? but after that paſſed, to dye in the faith and feare of God, what more diuine? Wherefore, to order aright the vpshot of our own time, and farewel from this world, what more behouefull if we reſpect our ſelues: but in theſe occaſions to bee alſo helpfull vnto others, what more charitable, if wee reſpect the cōmunion of ſaints, and that common ioy we receiue in the good of all!

To the Reader.

23 Wee are charged not to let men liue loosely, and most vnchristianly to depart this world, to lead their liues, and to go out of their liues without order: what men doe, is one thing, what wee wish were done is another. God knowes, and many can witnesse, how often, how earnestly wee call vpon this carelesse world, to remember that high and waighty businesse of the soule men haue in hand. Though there be not in vse, *Vnguentes eum oleo*, which wee finde rather appropriate to the former times of the Church, and nearest vnto the Apostles themselves; yet we say with *S. Iames, Infirmitur quis inducat Presbyteros*. And to this end

To the Reader.

end is our Church-forme set
downe, *An order for the visi-*
tation of the sicke, so intituled.

24 We wish as heartily as
any Christians can, that once
the holy exercises of fasting
and prayers, were more de-
uoutly put in practise then
we see, and sory to see they
are. We reuerence antiqui-
ty, wherein without all que-
stion, God was more careful-
ly worshipped, memorable
deedes of deuotion and hos-
pitalite, to his glory, more
cheerefully performed: what
is consonant to faith & good
manners we allow and com-
mend euen in those, who
seeme other in the opinion of
many, so farre different from
vs, and we heartily wish that
men might see our good
works,

To the Reader.

woikes, And so glorifie our Father which is in heauen.

25 It is sayd of *Aristides*, who perceiuing the open scandal likly to arise, by reason of the contention sprung vp betwixt him and *Themistocles*, to haue besought *Themistocles*, mildly after this manner: Sir, we both are no meane men in this common-wealth, our dissention will proue no small offence vnto many; good *Themistocles*, let vs bee at one, and if wee will needs stroue, let vs stroue who shall excell the other in vertue and loue.

The Elements, though in quality diuers; yet doe they all accord for the constitution of the body natural: what should Christians but accord

To the Reader.

cord for the conseruation of
the Church (that they be not
a shame to Israel) which
Church is a body mysticall.
We are all sheep of that fold,
whereof Christ is the Shep-
heard : wee are all stones of
that building , whereof hee
was the Corner : we are all
branches of that Vine, wher-
of he was the stocke : Wee
haue but one God for our fa-
ther that created vs all , one
Christ Iesus our Sauour, that
redeemed vs all , one holy
Ghost to our Sanctifier, that
doth adorne vs all. Wee are
but Pilgrims and Strangers,
and wee shall one day finde,
that a peaceable Christian
life, with a good departure
from this world (whereof I
shall speak towards the end)
shall

To the Reader.

shall stand vs more in steede
then all the world besides,
when after much iangling
and beating our braines in
matters of contradiction, we
shall perceiue that this cha-
ritable Christian life vvas
worth all: and therefore be-
seech we God, the Author of
all good gifts, that *mercy and
truth may meet together, that
righteousnesse and peace may
kisse each other*, and that his
glory dwell in our land, vn-
till we come to dwell in the
land of glory.

Et

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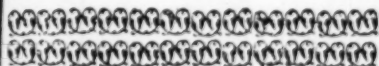
Et



Apoc. 20. 11.

Et vidi Thronum magnum, candidum.
 And I saw a great white Throne, and one
 sitting vpon it.
 And the dead were iudged, &c.

The



The Contents of the CHAPTERS.

I

AN Exhortation mouing euery
one to apply himselfe to learne
to dye.

II.

The cause, why men so seldome, in
these dayes, enter into a serious re-
membrance of their end:

III.

How behouesfull it is for euery Christi-
an man soberly to meditate of his
end.

IIII.

That the estate and condition of the
life present, may iustly moue vs to
this consideration.

V.

That a meditation of the life to come,
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ration.

VI. That

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*That the afflictions of the mind, which
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*That the griefes of body may also moue
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IX.

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*The estate and condition of life where-
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XI.

*How the Christian man should demean
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XII.

*How he should dispose of worldly goods
and possessions.*

XIII.

*How necessary it is for the sicke, (lea-
uing worldly thoughts) to apply his
minde*

of Chapters.

minde to prayer, and godly meditation.

XIIII.

How, when sickness more and more increaseth, the sicke partie may be moved to constancy and perseverance.

XV.

How they, who seeme unwilling to dye, may be aduertised thereunto.

XVI.

How they may be induced to depart meekely, that seeme loath to leaue worldly goods, wife, children, friends or such like.

XVII.

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second comming to iudgement, ought
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ly, and to apply himselfe to this
lesson of Learning to Die.



So-



Iob. 17. 1.

Solum mihi superest Sepulchrum.
The graue is ready for me.



Disce Mori.

LEARNE to DYE.

CHAP. I.

*An Exhortation mouing euery man to
apply himselfe to this lesson of lear-
ning to Dye.*

T rue it is, that our
abode here in this
world, is an Oidi-
nance established of
God, and may also in this re-
spect be acceptable to man. To
procure the continuance of
life, by meanes ordained, is al-
low=

Eccl. 3. 8. 7.

lovable : To auoide things hurtfull to the preservation thereof, is behoouefull. Willfully to hinder our own health is not onely against the course of nature, but a way to tempt the very God of Nature. To wish either to be gone sooner, or to stay longer in this earthly station, when it shall seeme good vnto him, by whose appointment wee all stand, is a part (sayth one) of great ingratitude.

Luc. 2. 72.

2. The time therefore allotted vs to walke in, we may accept, vntill God call vs away, with thankfull hearts : vsing that space to serue him in holinesse and righteousness. To desire with the Prophet, that God, who hath taught vs from our youth vp, would not leaue vs in age, when we are gray-headed, vntill we haue shewed his power vnto them vvhich are yet to come. With Ezechias, if it so please God, to do him yet a litle more

Psal. 7.
16.

Esa. 38. 4.

seruice

seruice in the world: with Saint Paul, to be content to stay our dissolution, to bee helpfull to others: in which respect wee may accept of, and wish (so it stand with the good pleasure of God) yet some farther continuance of our selues and others.

3. The true Israelites, in desiring so heartily the life and preservation of Dauid their King, because when he should be taken from them, the light of Israel would bee quenched, and many a good Israelite should (as Iacob sayd) bring his gray haire with sorrow vnto the graue, did herein shew no lesse dutifull then godly affection.

Notwithstanding, seeing that man hath heere onely a course to finish, which being finished hee must away, seeing that life is, ὁ φείλημα θανάτου, a debt to death, who hath absolute authority ouer all, then as the Prophet Daniel said, Heare

2. Sam. 21.
18.

Gen. 42.
38.

Dan. 4. 24.

Eccl. 12. 1.

1. Pet. 4. 3.

acceptable counsell. Nay heare,
 O man! counsell by the wisest
 amongst men from the God of
 Heauen, Remember thy Creator
 in the dayes of thy youth, or at
 least, before the dayes come,
 wherein thou shalt say: I haue
 no pleasure in them, that is, thy
 approaching end. It is suffici-
 ent, sayth Saint Peter, That wee
 haue spent the time past after the
 lusts of the Gentiles, Time past,
 that is gone, and cannot be re-
 called. Now therfore, for Gods
 sake, be carefull for the time to
 come. That we are not borne
 Angels we see, and experience
 doth shew we are all mortall:
 like the flowre, wee haue a
 time of growing, and a time of
 withering away againe, and
 blessed is hee that considereth
 these things: Liue well and dye
 well. If we take heed in time,
 we may Liue: and not Dye, wee
 cannot. Neither are we to re-
 gard how long we liue, but
 how well we liue.

4 To take then a Religious remembrance of our end, as a potion next the heart in this miserable world, that begins apace to waxe sickly in the doctrine of the Resurrection, and goes forward so coldly in the exercises of Christian pietie, will with Gods help, be a warm and special preservative to the soule. To Learne to Dye, is a lesson worthy our best and best disposed attention, being a speciall preservative vnto a happy end, wherein consisteth the welfare of all our being.

5 David, who was for his learning a Prophet, for his acceptance, saith *Scripture*, A man after Gods owne heart, was then very studious in this learning when after watching and fasting, he besought God he might be instructed, concerning the number of his dayes, and the time he had yet to liue: Like the carefull Scholler *h* breaks his sleepe, forsakes his meate,

1. Sam. 13.
14.

Psal. 39. 5.

1. Cor. I.
30.

is often in meditation, when hee labours and beates vpon some serious subiect.

6 Now therefore (for this *μαθηματικα*) of all lessons or learnings, then a Lesson of Learning to *Dr.* what more weighty, what more diuine? Where is the Scribe, where is the Disputer? what is it to haue the force of Demosthenes, the perswasive art of Tully so great an Orator? what is it by Arithmetical account, to diuide fractions, and, with the man of God, neuer to thinke of numbring the time wee haue yet to liue? what is it by Geometrical practise to take the longitude of the most spacious prospects, and not to measure that which the Prophet calleth only a span long? what is it to set the Diapason in a Musickall concent, and for want of good gouernment to leade a life all out of Tune? What is it with the Astronomer, to obserue the motion

motion of the heauens, and to
 haue his heart buried in the
 earth? With the Naturalist,
 to search out the cause of many
 effects, and let passe the consi-
 deration of his owne frailty? With
 the Historian, to know
 what others haue done, and to
 neglect the true knowledge of
 himselfe? With the Lawyer,
 to prescribe many Lawes in
 particular, and not to remem-
 ber the common Lawe of Na-
 ture, that all must Dye, which
 is a Law general? In a word,
 what is it for? & deepest world-
 lings to bee able by reaching
 policie, to compasse plottes of
 high enterpryse (as Doctors
 in that facultie) and dye (God
 knowes) like simple men? Surely
 all is nothing worth. For without
 this, all their policy is misery,
 and their knowledge ignorance.
 If thou art wise, bee wise then
 vnto thine owne soule.

As the rich man (sayth Ful-

*Ful. Epist.
ad Gal.*

gentitis) spoken of in the 16. of Luke, was poore in al his pomp, and mourning in all his mirth: so are those who Liue, and neuer Learne to Dye: ignorant is all their knowledge. For why? the greatest Rabbines in these professions, may come with Nicodemus to be catechized in this learning, wherein, either as Babes they haue not receiued the first rudiments, or as very trewant, haue a little by rote, and so soone forget all.

7 Well, the perfection of our knowledge is to knowe God, and our selues: our selues wee best know, when we acknowledge our mortall beeing. As men we die naturally, as Christians wee dye religiously. In the Schoole of Christ, first by mortifying the old man, wee endeouour to dye to the world, and then by a vertuous disposing of our selues, for the day of our departure, wee learne to dye in the world. By our dying
to

to the world, Christ is sayd to come and liue in vs, and by our dying in the world, wee are sayde to goe to liue with Christ.

Gal. 2. 20.

Now therefore seeing to dye is so necessary, and to dye well is so Christian-like, let euery one apply himselte soberly to this learning, as the greatest part of true wisdom.

Phil. 1. 23.

8 How many in the world be there that think themselues wise, in beating their braines about friuolous matters (it is a common disease) some being more busse to know where Hell is, sayth S. Chrysostome, then how to auoide the paines thereof: other pleasing themselues in pelting and needlesse questions, to seeme singular amongst men: when t:ey come to depart this world, then they perceiue they haue spun a faire thread, and wearped themselues in vaine: then they consider how they should rather haue appli-

Chrysost. in
Hom. 31.

ed themselves as they ought.

9 Wherefore to grow more and more out of loue and liking with these transitory delights, to break off by litle and litle from this wearisome world to hie home-ward, disposing himselfe for the day of his departure, is a course most becoming euery wise Christian. Let the vaine-glorious (who with the Camelion liue by the ayre, and therefore is sayd, to be euer found gaping) let them, who haue with the Moone, but a borrowed light in the world, not light in themselves (and therefore are still waxing and waning): let them, I say, follow shewes and shadowes, all which shall perish in the twinkling of an eye, but let the wise Christian man Learne to dye the death of the righteous, that so he may liue ioyfully, here and hereafter.

Psal. 116.
151.

10 That which foolish men are willing to doe in the end,
wise

wise men doe in the beginning. Wisdome it is with Noah to build an Arke, while the season is calme: with Ioseph to lay vp store in the dayes of plenty: & while the weather is faire, to bethink our selues of a tempest. In a word, when opportunity doth serue, to follow a thriuing husbandry, sowing the seed of godly actions in the field of a repentant heart, that so at the Autumne, or end of our age, we may reape the fruits of euerlasting comfort.

We are for the most part euen out of the world, before we euer consider our condition in the same: and we then begin to direct our course aright, when the time is come rather to make an end. Would to G D D wee would remember that worthy saying of one, when hee was now drawing towards the period of his time, *quando iuuenis curami bene viuere, quando senex bene mori*, when I was a young man

Gen. 6. 12.

Gen. 41. 38

Senec. E-
pist. 62.

August. de
Mat. Mon.

man, my care was how to liue
wel: Since age came on, my care
hath been how to dye wel. And
of another, who brake out in
these words : *Nihil suauius in hac
vita, quam vt quietus fiat exitus ex
cadem* : In this life now no-
thing more sweet vnto me, then
to prepare for a peaceable pas-
sage from the same. With Mar-
tha, we are cumbered about ma-
ny things : Mary that sate mu-
sing, chose the good part : *Vnum
necessarium*, One thing is neces-
sarie : Learne, O Learne to
Dye.

18 The enemy that is often
looked for doth least hurt, when
he makes his assault. If this
Wassiliske, Death, first see vs
before we see it, there is some
danger : but if we first descrie
the Wassiliske, then the Ser-
pent dyeth, wee neede not to
feare. The tempest, that is
before expected, doth lesse an-
noy, when the storme shall a-
rise.

He

He that leaueth the world, before the world leaues him, thinketh of the day of his dissolution: as the Sicke man harkning to the Clocke, shall giue death the hand, like a welcome Messenger, and with Simeon pray to depart in peace. Yet, the weather is faire, wee may frame an Arke to saue vs from the floud: yet Ionas cals in the streets of Ninine: yet wisdom cryeth to all that passe by, *Vf-quequo?* O how long will you loue vanity? Yet the Angels are at the gates of Sodome: yet the Prophet woocs, O Iuda how shall I intreat thee? yet the Apostle beseecheth for Christs sake that wee would bee reconciled vnto God.

To conclude, yet the Bride-groome tarries and stayes the Virgins leisure, to haue them enter with him vnto the marriage solemnity. Lord, that they would make speede and cast off many meere vanities, seeing

Luke 2. 29

Gen. 7. 5.
Ion. 3. 4.

Prou. 1. 21.

Hos. 6. 4.
2. Cor. 5. 20

Mat. 25. 7.

seeing the ioyes of Heauen tar-
ry for them. The pleasures of
this world are pleasures in
shew : but the pleasures that
Christ hath layd by for them
that are his, are pleasures in-
deed.

God Almighty encrease in our
hearts a desire of this learning, that
so we may liue in his feare, and
dye in his loue; to liue
for euer.

CHAP. II.

*The Causes, why men so seldome en-
ter into a serious remembrance of
their end.*



Can we sufficiently
wonder, that the
Regenerate man,
whom God hath
made, by grace, a
contemplatiue creature, and by
glory equalled vnto the state of
Angels,

Angels, should be so delighted in the affaires of this vncomfortable world, so enchanted with the Harlot-like allurements of sinne, so carried away from himself, by the sway of sensuall security, as utterly to cast away all remembrance of his end, and to become worse then an Idoll of Canaan, which had eyes and sawe not; that is, to haue a Reasonable soule, and vnderstand not?

To induce the sonnes of men lightly, and loosely to passe ouer a religious remembrance of this their end, is the sleight of him, whose businesse was, and is, at, and since the fall of Adam to slay soules, *Nequaquam moriemini*; Tush, sayth he, you shall not dye at all: As if hee would haue the remembrance of death but a melancholy conceit: and lest it should make in mans heart too deepe an impression of the feare of God, he will haue the forbidden tree

Gen. 3. 4.

to

to delight the eye, fayre words to please the eare, and driue all away: *Eritis vt Dij.* Why? saith he, You shal be as Gods: when his drift was to haue had them Diuels.

3 By this wee see, whose practise it is to make the world runne at randome as it doth, and so many gracelesse Libertines, by a carelesse course to passe ouer their dayes in vanity, their yeares in folly, so long, vntill they be taken by the euill day, when they thinke not of it, as birds in the snare, and fishes in the net, sayth the Wise-man, and so become vtterly vndone for euer.

Eccl.9.12.

4 To muse of our End, is none of our thoughts, aske our owne hearts and they will tell vs; all this is true. To heare Saint Paul speak of iudgement to come, is too chilling a doctrine for our delightfull dispositions, and makes vs cold at the heart, wee cannot abide to stay

Act.24.26.

stay vpon such austerity: with
Felix we are not at leisure, for
this iarring muscke which
sounds not aright in the con=
sort of our worldly pleasures,
and therefore will heare it ano=
ther time, happily not at all: by
all which it is probable, that
if any Physicion would take
vpon him to make men liue e=
uer in this World, what a
multitude of Patients should
he haue?

To thinke of death, it is *Acheldama*, a field of bloud: but
to let the time slide wastfully
and our sinnes increase dange=
rouslly, to promise vnto our
selues many dayes, to heare
Placentia and to be told of Peace,
Peace, though sudden destru=
ction be neuer so neere, is our
pleasing ditty, vntill the soule
be rockt a sleepe in sinne, and
sleep as *Sisera* (which God for=
bid) he slept, but neuer wa=
ked againe.

5 Mercifull Lord, what wil
become

1. Theſ. 5. 3
1er. 8. 11.

Iud. 4. 21.
1er. 5. 31.

becom of this at the last? If nothing else, yet the daily instances of death before vs doe evidently shew, what shall in like maner shortly betide our selues. The enterlude is the same, we are but new Actors vpon the stage of this world. The carelesse Libertine plaies the foole: All are actors of seuerall parts: they which are gone, haue plaied their parts, and we which remaine, are yet acting ours: onely our Epilogue is yet for to end. Our ancestoꝝ gaue place to vs, and so must we to a succeeding posterity, that shall remaine when we are gone: there is no remedy, it cannot bee auoided.

6 It is a maruel aboue maruels, that in a battel where so many before our eyes goe to the ground, our remisse hearts can take no warning to enter into some remembrance of our state. The neighbors fire cannot but giue warning of ap=
pro=

proching flames. *Mihi heri, tibi hodie*: Yesterday to me, to day to thee, sayth the Wise-man: whose turne is next, God onely knowes, who knowes all. He that once thought but to beginne to take his ease, was faine that very night, whether hee would or no, to make his end.

7 If nothing else, yet so many, so apparent presidents should mooue vs to shake off this strange forgetfulnesse, vnlesse that complaint of Cyprian be also verified. *Nolumus agnoscere, quod ignorare non possumus*: We will not know that which wee cannot but know. Good Lord, into what a dangerous lethargy of the soule are wee fallen, when so many sad spectacles befoze our eyes, which are so often sounding in our dullest eares, can nothing moue or at least so little, as sodainly al is gon? Our mouing is with *Agrippa, in modico tantum*, but onely

Eccles. 38.
23.

Luk 12. 10

Cypr. de vanitate.

onely somewhat, which by and by is forgot and gone, and so we thinke of our end by some running fits, and no more ado. Our consultations are *Volumus* & *Nolumus*, we will and we will not: and so with the sluggard nothing is done.

What long discourse haue wee in our greatest meetings, but dead men are partly, if not chiefly the subject of the same? How often heare wee the solemne knell, when our selues can say, Well, some tobie is gone. Doe we not passe by the graues of many, who for age and strength might haue rather scene vs leade the way? and yet for all this, we dreame, as if there were no death at all.

9 Goe to, saith Salomon to the slothfull, sleep on, necessitie will come vpon thee like an armed man. Let fooles, as they do make but a sport of sin, and say with the olde Epicures, *o diva et siva de's iudis*, why what

B. Ren. in
Ter. de A-
nima.

What haue wee to doe with death? They shall one day find that death will haue to doe with them, when he shall strip them into a shrouding sheete, bind them hand and foote, and make their last bed to bee the hard & stony graue. Of which sort of men, that moane of Moses may iustly be renewed: O that this people were wise, and would remember the later things. That they would cal to mind, The dayes will come, and God knoweth how soone too, When the keepers of the house shall tremble, which are the hands, when the strong men shall bowe themselves, to wit the legges, when they shall waxe darke that looke out of the windowes, that is to say the eies, when the eares or daughters of Musicke shall bee abased, when the Grasshoppers or bended shoulders shall be a burden, when the wheele shall bee broken at the cesterne, that is, the heart, whence the head draweth

Deut. 32.
29.

Eccl. 12.
3, 4.

draweth the powers of life; in a word, when dust shall turne to dust againe, the ioynts stiffned, the senses benumbed, the countenance pale, the blood cold, the eyes closed, the brows hardned, the whole bodie all in faint sweat wearied. In which words, Salomon exhorteth the young man to remember his Creatour in the dayes of his youth, & withal bids him looke vpon an old man, and there see spectacle of infirmitie indeed.

Ier. 22. 29

O earth, earth, earth, saith the Prophet: heere, the first earth may shew whence we were, the second, what we are; the third, what we shall be: and sure we cannot looke vpon the earth, but mee thinkes, wee should thinke of our graues.

Gen. 3. 21

10 Almighty God clothed our first Parents with the skins of dead beasts, that then when they sawe what was about them; they might remember, by reason of sinne, what should

should become of them: When Christ shewed at his transfiguration vpon the Mount, Peter and Iames a part of his glory, he shewed them withall, Moses and Elias, two dead men, or departed from men, which might bee withall, a remembrance of their mortalitie. When the Prophet Dauid spake of mans uncertaine condition, and certaine end in the 49. Psalme, because it is so long before the most glorious amongst men in the eye of the world, will remember themselves to bee but men: First he speaketh vnto al, Heare, all yee people: And lest any should thinke themselves exempted, then vnto all of all estates, High and low, Rich and poore, one with another: and because hee would haue it knowne to bee a matter of importance, indeed, he sayth: My mouth shall speake of wisdom, my heart shall muse of vnderstanding: uttering the selfe-same
twise

Mar. 17.3.

Psal. 49. 1,
2,3,4,5.

twise ouer, as if wee might wonder what the Prophet had to say, which is indeed his own wondering; Seeing that Wise-men dye as well as fooles; that death gnaweth vpon them; that their beautie shall consume in the Sepulchre; that they shall carrie nothing away with them; that all their pomp shall leaue them, when they goe and follow the generation of their fathers: yet for all this, they thinke that they shall continue for euer, and their dwelling places endure from one generation to an other, calling their Lands after their owne Names. This is their foolishnesse, sayth he. And surely, as in many other things the wisdom of man is foolishnesse with God, so is it in this. Two Ships meet in the Sea, those in either of them thinke that the other goes, but they in their owne Shippe thinke they stand still: so is it with men, they suppose only others to come towards their end, but
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not themselves. The people of the Jewes had their burying places without the Citie, but Christians haue them in, and neere their Churches, as if in their Deuotions there ought they to thinke both of Christs and their owne death.

II Ioseph of Arimathea, a rich man (as we read in the Gospel) had a Sepulchre in his Garden: surely, in places where we take felicity, we should not but haue a mention by some good thought at least, of our mortall being: In all other affaires we are often vigilant, but in this which is the chiefest of all, so remisse, as it were but a game: It is not so, the matter is weightie.

Therefore if we should watch Death, which in times of our greatest delights most watcheth vs, and often taketh vs too, then would we not liue as we liue, and sinne as we sinne, but giue a thousand dalliances, the

D

bill

I. Cor. II.

Ioh. 19. 31.

bill of diuorce, as if for their baggage dealing, wee would haue no more to do with them: then would we spend the time which wee were wont to passe ouer in fruitlesse pastimes; in good and godly actions rather, which are wont to follow men aliuie and dead.

But so long as we liue without consideration, and spend our dayes, as if wee had an estate of free-timble, or Pattent at large, to continue as we list, we commit sinne, as easilly as Beasts drinke water, without remoyle, without feare.

12 One of the greatest euils in the life of man, is a carelesse neglect of Gods worship: One of the greatest causes of this neglect, is the forgetfulnesse of his end. Therefore (sayth Gregory) doe so many cast off all care of Christian piety, because they neuer care at all to mind their present condition, which is a condition subiect vnto vanitie.

Greg. Mor.

When

When the Prophet Jeremy would shew the state of Ierusalem, to haue become altogether irreligious, without mentioning many causes, hee expreſſeth the maine cause in brieſe, as thus, *Non est recordata finis*, Shee remembred not her end. So, by this we see, Sathan hath no more dangerous deuice to draw men from God, like Absolon, who stole away the hearts of the people, when they were going downe to doe homage to Dauid their King, then by stealing from their hearts a remembrance of their end.

Lam. 1. 9.

1. Sam. 15.

13 The Panther, as it is written of him, knowing how beasts flee from him, by reason of his ugly head, which frayes them, thrusts onely his head in some secret corner, whilest they gazing on his goodly spotted hide, nothing suspecting their approaching end, sodainly he breatheth out, and preyeth vpon them: So this foule-headed

Panther Sathan, perceiuing
 how much delight men
 take in worldly pleasures, hi-
 deth his deformed head, setting
 out his fine coloured skin, that
 is the glory and vanity of plea-
 sant, but dangerous delights,
 whilst, in the meane time, they
 neglecting their enemy, their
 end, he sodainly seeketh to en-
 trap and deuoure them.

Wherefore men had neede be
 prepared and vigilant in this
 respect, that they may be euer
 prouided against his so subtil
 deceits, and Remember their
 end, before it end them, that is,
 before it bee sayd, as vnto Aha-
 ziah, Thou shalt not come downe
 from the bed, vnto the which thou
 art gone vp: And that which is
 chiefeft of all; before the soule
 by a consumption of sinne pine
 to death.

14 Blessed Lord, who, were
 hee not carelesse in the superla-
 tiue degree, would not some-
 times retire himselfe from this
 cum=

2.Reg. 1. 4

cumberſome world, & remember that which almoſt he cannot forget, That he muſt needes dye? Why did God leave (ſaith S. Auſten) the laſt day of our life unknowne to vs? Was it not becauſe euery day ſhould bee prepared of vs? which preparing wee may not neglect vpon paine and perill of loſſe for euer. Wherefore let them take heed in time, who paſſe ouer their dayes Pharao like, Atheiſt like, ſaying: Who is the Lord? when he ſhould haue ſayd, who is Pharao, euen a miſerable creature.

Wee haue ſinned, ſay careleſſe men, and what euil is hapned vnto vs? iniquitie lyes vnto it ſelfe, and deceiues ſinners. God is not mocked: be they well aſſured, that death, like a ſergeant, ſent from aboue vpon an action of debt, at the ſute of Nature her ſelfe, will ſooner or later attach and arreſt them all, and make them anſwere this high con-

*Aug. Epiſt.
ad Dieſc.*

Exod. 5. 2.

Eccl. 5. 4.

tempt, where God himself is a party, at the Court of heauen.

Deut. 32.

49.

Nú. 20. 23.

Gen. 5. 27.

Let them know, that al must yeelde, bee they as strong as Sampson, as glorious as Herod, as mightie as Alexander, this Tyrant time will sweepe them al away: Moses vpon the mount Abarim, Aaron vpon the mount Hor, Methusalath after so many yeares. The holiest, the healthiest, where, or when, wee know not, al must downe when death commeth, which death is like the Serpent Regulus, no harming can charme him: We daily see it, and will not sticke sometimes our selues to say as much. If any happen to mention that Prouerbe, where in some affirme, *Hominem esse éónμeγν*, that man is a continuert for a day, or onely goeth forth to his labour vntill the euening, as the Prophet speaketh, Wee make it a speech of course and custome, We are all mortall: tis true, but surely this we

we speake, *Magis usu, quam sensu*,
More of custome then feeling:
for in very deed wee remember
nothing lesse, as if it were on-
ly some arbitrable matter, or
discourſitiue, and so we bring our
yeares to an end, as it were a tale
that is told.

15 Of all other, wee cannot
sufficiently maruaile, that old
men, who for any long abode
here, haue not, *quod sperent qui-*
dem, that which they may so
much as hope for, when as new
drouping nature putteth them
in minde, that their continu-
ance is not long, when bended
back makes them looke down,
whether they wil or no, and
bids them think of their hearse,
or graue: to see these either ad-
dicted to the vnſatiabie desire
of gaine, or giuen vnto the
lightest behauiour of youth,
shewes them to bee farre from
this religious remembrance of
their end. *Si iuuenis luxuriat,*
ſayth one, peccat, ſi ſenex, iſanit.

Cicer. de
Senect.

Gen. 27. 2.

2. Sam. 19.

Sophocles, a Heathen Man, would blush for shame, to see the vnseemely matches and Marriages of our time, wherin Age and Youth are yoked together, a thing so contrary in nature, so vnseemly in reason, as nothing more, and the inexcusable folly of age, to be so farre from a consideration of that which is seemly, both before God and man. Tully could say long agoe of ciuill gouernment amongst men: *Aptissima arma senum exercitationes virtutum.* Olde mens Weapons, what should they else bee, but exercises of vertue? In Christianity more fitter were it a great Deale for them to bee at their deuotions, then to do often as they doe. Isaac thought it time at these dayes to commune of blessing and of his end: My sonne, let me blesse thee, I am old, and know not the day of my departure.

In the second of Samuel, and
nine=

nineteenth verſe, Dauid ma-
 keth offer to an old aged man
 Barzillai; that hee ſhould goe
 with him, and be in his court,
 at Ieruſalem, in effect, liue de-
 lightfully; but Barzillai on the
 other ſide, maketh a contrarie
 requeſt to Dauid, that he might
 returne to Gilead, and die in his
 owne Country, and be buried
 in the graues of his Anceſtors:
 as for any pleaſure that hee
 could take, hee ſayd, his time
 was gone, his ſenſe of taſting
 was decated, for ſweet muſick
 he did not affect, whole time of
 hearing was now paſt: if hee
 could for that litle ſpace which
 remained, doe any good exem-
 plarily, it was as much as hee
 required. In this they doe as
 much labour in effect and more,
 that ſit at the ſterne & gouerne,
 as thoſe that toyle and toſſe o-
 therwiſe. But to moue age to
 this conſideration of their de-
 parture hence, the very behol-
 ding of others, that goe before

them, is in all reason sufficient.

It is sayd of *Paulus Simplex*, an holy Man, who tooke his name of his manners, flying the occasion of entisements offered, trembling in body, but constant in minde, by deuotion he grew into great familiarity with Christ, so as vpon consideration of humane frailtie, he wholly addicted himselfe to the actions of pietie, vntill his dying day. Now the olde man seeing so many go before, euer fixed his ey vpo his end. In like sort, men wel disposed, as they draw neerer and neerer vnto their end, are, or ought to bee more deuout euery day then other, like those who digging in the Mine, are most busle, when they come neer where the treasure lyeth, and doe as the naturall motion, which is more forceable, as it comes neerer and neerer to the center.

16 When the third Gouernor ouer fifty, of whom mention

tion is made in § second Book of Kings, saw but his two fellow Captaines ouer fifty, deuoured before him, it went so neere his heart, that hee went vp, fell downe, and besought the man of God, that his life might be precious in his sight. How many fifties in late yeeres of mortallity, and war, haue we seen, or heard, to haue bin deuoured by death? How many of our fellow Souldiers in this spirituall conflict, in which we all fight, haue wee scene die in the field? How many of our dearest friends haue taken their leaue, and gone before? and yet for all this, there is no comming to make humble supplication (I say not, to the man of God, but) to God himselte, that our liues and deaths may be precious in his sight, as is, sayth Dauid, The death of his Saints. The Publicans, but hearing the Axe to be laid to the roote of the tree, and that euery tree which

2.Reg.1.13

Psal.116.
15.

Luke 3.

Jonas 3.8

Dan. 2. 5.

which did not bring forth good fruit, should bee hewne downe and cast into the fire, it made them come to Iohn the Baptist with their *quid faciemus?* What shall wee doe to auoide these things? The men of Ninueh hearing but once of their imminent end, it wrought such and so great remorse in them, as they al out of hand fasted, put on sack-cloth, and sorowed for their sinnes. When we descry things a farre off, we doe not so well discerne them, whether they are so; and so: After the same maner, when we think of our end, euen a farre off, we do not consider what we are, how mortall, but we are forgetfull: as Nebuchadnezzar, I saw (said he) a vision, but it is gone.

17 Often hath God knocked at the doore of our hearts, to aduertise vs of our mortallitie. For who is there that hath not sometime experience in himself, by feeling the infirmity of his

De=

declining nature, by auoiding the perils of apparant danger, besides the sundry warnings to this effect, whither he must? and here we may all wonder at the mercy and patience of God, who by these motiues doth admonish vs of our approaching end. But yet for all this, how little humbling of our selues is there befoze him, whose dominion reacheth vnto the ends of the earth, whose power is aboue all powers, from generation to generation, world without end, who bringeth to the graue, and raiseth vp againe?

18 What a dangerous course is it, neuer to awake Christ, though the ship leake, & be often in perill of drowning? neuer to thinke on God, vntil we stand in neede of him, neuer begin to liue, vntill we are ready to die? neuer to call to mind that time of times, vntill wee heare the Trumpet sounding? vntill we see the Graues opening, the earth

1. Sam. 2. 6.

1. Thes. 4.

16.

Ion. 5. 25.

2. Pet. 3. 20

Mat. 16. 27

Mat. 16. 27

Mat. 2. 41.

Apo. 6. 16.

Pfal. 50.
22.

Mat. 25.3.
Luke 2. 37

earth flaming, the Heauens melting, the Iudgement hastening, the Iudge with all his Angels coming in the clouds, to denounce the last doome vpon all flesh, which will be vnto some Woe, woe, when they shall cry vnto the Mountaines to couer them, and for shame of their sinnes hide themselves, if it were possible in hell fire. If we haue any feare, this should moue feare: if any remembrance, this should cause a carefull remembrance of our end. Consider, saith the Prophet, you that forget God, lest he take you away, and there bee none to deliuer you. Saluation is a matter of great earnest.

19 Our Sauour Christ by those Parables of the Wise Virgins, & Watchfull seruants, what else doth hee teach his Disciples, and vs all, but in so weighty a cause to be carefull indeed? We haue as much need as any that euer liued vnder the

the cope of Heauen, considering these sinfull daies.

When God sayd, The wickednes of men is great vpon earth, it was time for Noah to prepare for an Ark to saue himself. When once the crie of Sodome was ascended to Heauen, it was time for Lot to thinke of his departure vnto the Hill Countries. When this world, now after many strong fits of great contentions, begins to trifle idly with euery fancy, we may partly gather by these sickly signes, which way it is drawing, and say, God of Heauen helpe that world, for it is a weake world indeede.

20 These bee no dayes to liue securely in : but rather time, and high time is it for euery one to amend one, that God may haue mercie vpon vs all. Haue wee not example by them that sleepe vntill the Bridegroomes comming, that euery knocke will not bee sufficient

war=

Gen. 6. 5.

Gen. 19. 14

Mat. 25. 13

Gen. 27.
38.

Eccl. 11.3

Gen. 7.21.

warrant to enter? By him that wept for a blessing; when it was too late, that every sigh wil not be a satisfaction for our sinnes? 'Tis most sure, and wee had need looke to it it time: Where the tree falleth, there it lyeth. And as the last day (saith S. Austen) of our life leaueth vs: so shall the day of Doome finde vs. To let all alone vntil it be too late, was their folly, who long since were drowned in the floud. To cast only for wealth and ease, was his worldly wisdom, that made a sodaine farewell from both: when that night his soule was taken from him, taken from him, and so not yeelded of him. To defer all vnto the last push, neuer entring into a Religious remembrance of our end, is an effect of that ill spirit, called Sensuall securitie, which kinde of Spirit is not cast out, but by fasting and Prayer.

CHAP.

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CHAP. III.

How behouefull it is for euery Christian man, soberly to meditate of his end.



In the whole Tenure of a Christian life, no part more Heauenly, then that wee spend in Religious Meditation: for this Religious Meditation, no subiect more neerely concerneth the State of man, then often to beate vpon a remembrance of his end, wherein consisteth the center of all his desires, the haruest of all his labours, his sure and most happy repose for euer.

How behouefull then is it for euery one to sequester himselfe sometimes from incumbrances of the world, *Vacare Deo*, to bee at leisure for God, and to call his best thoughts to counsell to this businesse of his soule:

Esa. 38. r.

soule: the manifold effects of so good a practise will easily shew and approue as much. For, who is ther that with Ezechias wil not fall to set his household, his life, his soule, and all in order, when once that of the Prophet moues his very heart: Ezechias, *moriere Ezechias*, now God bee mercifull vnto thee, thou art no longer a man of this world, dispatch to be gone, thou must shortly die? O man, set thy house in order. There is, *Domus conscientie*, a house of thy conscience: *Domus corporis*, a house of thy body: *Domus familie*, a house of thy family: *Domus eternitatis*, a house of eternity: All these must bee set in order: The house of thy conscience by good life, wherein thou mayest liue quietly according to that, *Reuertere anima in requiem*, turne vnto thy rest, O my soule. The house of thy body by keeping it pure, according to that of the Apostle, This is the will of God,

euen

even your holinesse. The house of thy family, by well gouerning it, & disposing these temporall blessings at the last, according to this of the Prophet Esay, *dispone domui tue*, set thy house in order. The house of eternity, by mercifulnesse vnto the poore, according to that of our Saviour, *Luke 16. 9.* Make you friends of the riches of iniquity, that when you shall want, they receiue you into euerlasting habitations. Who is there that will not sit downe, and cast ouer his Bills of account, before hee run too farre in Arrerages, that thinks thzoughly he shall (before long be) heare his Masters voice to warn him out of office, *Iam non poteris villicare*, Thou shalt be no longer Steward?

2 In a generality, how this or the like remembrance causeth a carefull direction of all our life, when any temptation doth come, that of the wiseman doth briefly expresse: My sonne, remem-

Luc. 16. 2

Eccl. 1. 40.

remember thy end : in whatsoeuer thou shalt take in hand , and thou shalt neuer do amisse.

3 This remembrance , if it did sink into the heart, whereas often like a piece of musich, it soundeth in the eare , then would it worke better effects in the world, then commonly it is wont. If couetous men, who seeme possessed with a spirit of hauing, who like Moales and Ants are alwaies turning in the earth : If the proud, who like Giants with contempt disdain the meaner of the world , who are made of the same mold as wel as they are, did deeply consider that of the Heathen, *Mors sceptrā ligonibus equat*, that death equals all, and that one of these dayes, they shall become a clod of earth, when the same Death like a straight searcher will see that they carrie away nothing with them , when they must strike sayle , when those lofty lookes shall be layd full low, and

and all their glorie be eclipsed: some good thought to this effect, would make them keepe within compasse, and say with Naaman the Syrian, God be mercifull vnto vs in this one thing, that we think not oftner of our end.

1.Reg.5.18

4 Would any Ammon commit that freely in the sight of God, which he shameth to commit in the sight of the meanest of all Gods creatures? Would any Ahab oppresse and wrong poore Naboths, if hee did himselfe remember, he were but a sojourner, as were his forefathers, that shortly he must become woymes meate: and that after an euill course, hee must then goe to answer for all, when the heart shall feelee, for wrong offered, many a cold pull, and the Anne of oppression lie vpon the soule as heauie as lead?

2.Sam.13.

19.

1.Reg.33.9

Some there are (sayth Iob) that remoue the Land marks, that

Iob.2.3.

that lead away the *A*lle of the fatherlesse, that make the poore turne out of his way, many are so far from doing good, as not to harne others, may bee accounted a great benefite receiued from them. Doth not the crying sin of oppression, like Abels bloud, go vp to God: seeing there is *vox sanguinis*, a voice of bloud, which is *vox Iustitie*, a voice of iustice? assuredly it doth, it doth.

Mat. 25. 11

Is there an *Ite Maledicti*, goe yee cursed, for them which doe not feede the hungry, and shall they go free that take away the bread of the hungry? Is the punishment so great for them that lodge not the stranger? and is there nothing for them that wrong the fatherlesse and stranger? if those who cloathed not the naked, find it so hard a doom, what may they fear that take away the cloathing of the naked? Well, there will come a day, when men may wish they had

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Our Inferiours (sayth a godly father) do so looke for our mercy, as we at time of neede would looke for Gods mercie. Our Saviour Christ, to forwarne Reuolters, said: Remember Lots Wife: So it may be said to aduise al oppressors, Remember poore Naboths Vineyard.

To call to mind that this world, and the glory thereof, so soon passeth away, that we are here to day, and gone to morrow: If nothing else, yet with men of reasonable capacitie, this were inough (were it considered) to quench the thirst of Avarice, to hold in the hand of reuenge: in a word, to containe all men within the lists and limits of a Christian, and conscionable course: But because this is not considered, therefor so many liue, as if they had no soules to saue. Such is the calamitie of our time: *Non sic erat a principio*, but it was not so from

*Greg. Naz.
de Pauper.
Amand.*

from the beginning: when good men remember another world, considering they were not boꝝn foꝝr themselves but foꝝr the good of others, and *nihil Deo similius quam adiuuare quamplurimos*, that there was nothing which moꝝe resembled God, then the doing of good to as many as they could: This they remembꝝing, they departed from the world, first in their desires, then in deede.

Gen. 3. 4.

The godly Patriarkes, in purchassing only a place to bury in, what doth it else but manifestly shew vnto succeeding Posteritie, how mindful they were of their departure hence? That song of Moyses, which the ancient Fathers say, the people of God vsed in forme of a daily Prayer, to wit, the 90. Psalme; wherein, both mans frailty is acknowledged, as also this Petition pathetically inferred, Lord teach vs to number our dayes: doth it not shew vnto

Psal. 90.
12.

unto vs, with what deuotion they daily entred in a remembrance of their end?

There is that mindfulesse of Abraham so great a Patriarke, who confessed himselfe to be but dust and ashes? Of Iob, who daily waited til his changing should come? Of King Dauid, who made no other reckoning of himselfe, but to be only a stranger amongst men? of the Apostle S. Peter, who counted his continuance here but an abode in a Tabernacle, which hee should shortly lay off. Tabernacles were only for men in warfare, and pilgrims, to shew while we were in these bodies, we are no other but men readie to remoue? Of the old Christians, who comming to that Article in their Creede, *Credo carnis resurrectionem*, I beleue the Resurrection of the flesh, should adde this speech, *etiam huius carnis*, euen of this, pointing to some naked parts of
 their

Gen. 18. 17

Iob. 10. 14.

Psal. 120. 3

2. Pet. 1. 3.

their armes oꝛ hands, oꝛ alluding to that of the Apostle, this mortall. How farre these were from letting their repose here in earth: Nay, how mindfull they were of their departure hence, wee may hence easily perceiue.

6 Amongst Heathen men, the Emperors, when they were crowned, the Sepulchres of the dead Men were shewed vnto them, and they asked what one should be made foꝛ them? there by putting them in remembrance that they must looke foꝛ no other, but themselves shortly to haue the like. The olde Saints and Seruants of God, (who liued in a continual farewell from the world) did like wise Merchants, alwayes thinking of their returne, endeavour to take by Treasures by Bills of receipt, where they should stay and make their abode foꝛ euer.

7 Iacob was carefull foꝛ his iourney

ourney to Haran. Iacob slept, the same night God shewed him a ladder, the top whereof reached to Heauen. Iacob, that is the iourney which thou and all Pilgrims should bee carefull of indeed, there is the great passage to Heauen.

8 The Philosophers, who saw no further then the clouds of humane reason, perceiuing the declining course of humane nature, could say, The life of wise men, what should it else bee, but a continuall Meditation of death? But the Apostle telleth vs in effect, the life of Christians, what should it else be but a meditation withall of a better life after death? and therefore sayth, Set your affections on heauenly things, and not on earthly. The nature of the earth is cold and drie: so are earthly affections to deuotion and pietie: the earth stands still, and hath the circumference carried about it: so are Gods benefites about
 ¶ 2 earthly

earthly-minded men, and they are not at all moued. The earth doth often keepe downe the hot exhalations which naturally would ascend: so do earthly affections keep down many good motions, which would make vs often enter into some good remembrance of God: the earth is heauy; and heauy things goe downward: and therfore earthly affections goe that way, to obserue withall what is required of vs in the quality of the earth, which is, to be fruitfull after tilling and manuring: so must we be after Gods graces, because the ground that receiueeth blessings from God, and brings forth Byers, is subiect to a curse.

9 If any to exercise himselfe continually in this speculatiue remembrance, would keepe a Catalogue to this end, and often recite by name, how many graue Counsellors, how many worthy men of Armes, and

and Gallants of the world how many of his neereſt familiars hee had knowne, within theſe few yeeres to haue flouriſhed with their troups and traines after them, ſaying: (Good Lord) Hath not the pit ſhut vp her mouth vpon them? Are they not gone as winde that paſſeth, but returneth not againe: Surely, (ſayth Iob) their houſes ſhal know them no more. Are they not dead and rotten, are they not all gone almoſt, as if they neuer had been? might he not hereby call himſelfe to a remembrance of himſelfe? why ſhould men make ſo much account of this world, that is ſo vaine and tranſitorie.

Againe, what more effectuall mean is there to make vs ſhake off the allurements of this life, as Paul did the Aſiper into the fire, then this or the like religious Meditation of our end?

IO Almighty God would ſhewe the Prophet Jeremy his

3

will

Act. 28. 5

Ier. 18. 4

Esa.40.3.

will in no other place, then a house of clay, the state and condition of the despisers of his Word, to signifie, that wee are best lessened where our fraile estate may be best considered.

The Prophet Esay must not say it, but crie it: To crie, a voice of mouing and mourning: what must he crie? that all flesh is grasse, and the glorie of man is as the floure of the field. He must not crie that poore men are grasse, or weake men are grasse, or old men are grasse, or some men are grasse, but all men are grasse: And that the glory or chiefe felicitie of the world, is but as the flower of the field.

Eccl.10.12

The wise man could not but wonder, why any should bee puffed vp with Pride, considering what he was: *quid superbis terra*, O earth (sayth he) why art thou proud? As if all our pompe, and our selues too were no better then the ground wee tread

tread vpon: *Formauit Deus hominem de limo terræ*, And God made man of the slime of the earth, not of the fire, or of the ayre, lest he should bee apt to mount or aspire in his owne conceit, but of the earth which occupieth the lowest place.

A strange case to see the meannesse of our beginning, and yet to be arrogant and exalt our selues? To consider vpon how weake a foundation we stand, and to care for nothing lesse? If we will needes be high-minded, would to God wee would set our mindes on heauenly things, or things on high.

II For consideration, necessary it is, to thinke on that which must necessarily befall: Were it but only for that which stands like the Lawe of the Medes and Persians, *Constitutum est omnibus semel mori*, It is enacted, that all must once dye: this were enough to cast a cloud o-

Gen.2.7.

Col.3.2.

uer all our sayrest delightes. But the same, *post autem iudicium*, there is somewhat moze behinde, and that is called the time of Iudgement. This once possessing the heart, there needed not so many penall Lawes to deterre them & their affections (which are often so far out of square) from extreme impiety: amongst lawes some are antiquated, as that of Diuorce, some changed, as that of Circumcission, some dispensed withall, as that of the Sabbath: but this *Statutum est*, that all shall die and come to Iudgement, it is neither antiquated nor changed, nor dispensed with all.

Therefore the remembrance of the foure last things, which the old Writers so often mention: that is, the ioyes of heauen, the paines of hell, the day of Death, and the time of Iudgement to come, doe worke in vs foure good effects: the first is,
a feare

a feare of God : the second, a carefulnesse not to offend our Neighbour : the third, a contempt of the world: the fourth, a desire to liue deuoutly for the time to come.

12 The Cocke (sayth one) fearing the Eagle, and the Hawke, hath one eye fixed on his meate, and the other often directed in the Ayre: so a proud godly man, prouiding before hand things necessarie, hath respect vnto the Eagle, or Christs comming in the aire to iudgement, as also vnto the Hawke who is Death, therefore called Rapax, because it suddenly seizeth and preyeth vpon all.

13 A general restraint from euill (sayth Cassianus, an ancient Writer) is a mindfulnesse of death, which the Egyptians perceiuing, thought a bare resemblance therof, al trembling and shaking, brought in at their solemnest feasts, to be a speciall

meane to moue the beholders to all sobzietie.

Mat. 27. 25

14 The Centurion in the Gospell, who otherwise was farre off from the acknowledging the Sauiour of the world, when he saw the baile rent, the earth moue, the stones cleaue asunder, the heauens mourne in blacke, and after all, the graues themselves to open, and yeeld vp the dead bodies of the Saints, a spectacle of death, amidst al moued him to giue this testimony, Surely, this was the Sonne of God.

Apoc. 6. 8.

Seeing then that hence arise so forcible motiues vnto a godly and carefull direction of our wayes, did wee but sometimes behold that pale Horse, and him that sits thereon, whose name is Death, in our musing dispositions, it would make vs trample vnder foot many alluring occasions, and cause vs to step back in pursuit of some sinfull vanities, which we follow so fast as we doe.

15 The

15 The holy Ghost resembling the state of man, To the grasse, to a shadow, the smoake, a vapour, a flowre, things of so small continuance, what else should it intimate vnto vs, but a consideration of our vnconstant and variable estate? The chiefest of mans glory is resembled to a flowre, and a flowre is a thing of no long continuance, the cold nips it, the heate withers it, the Sithe cuts it downe with the grasse, though it seeme neuer so faire, it will wither of it selfe: the Grasse, the Shadow, the Vapour, the Smoake, what else are these but vanishing things?

The Apostle S. Peter writing vnto the disperſed Jewes, and conuerted Christians, to draw them from carnal desires, vsed this as an argument of effect: *Obsecro vos tanquam Aduenas & Peregrinos.* I beseech you (sayth hee) as Pilgrims and Strangers: as if hee should haue

Psal. 148. 5
Iob. 7. 7
Iam. 1. 11.
Psal. 102. 1
Iam. 4. 14
1. Pet. 2. 15

haue said, seeing you are in this world, but as waifaring men, stay not your selues vpon carnall desires, the baites of **Sa**than, and very bane of your soules, abstaine from them, flie them.

It is the manner of **S**trangers not to intermeddle with many, much lesse dangerous attempts, but as wise and circumspect men, to remember they are onely in the way to a further home, of more continuance, where they are to make their abode.

Againe, the life of **M**an (sayth Iob) is a warfare, and men in warfare haue euer death before their eyes: wherefore sayth **S.** Austen: *Nil aliud in hac vita peregrinationis nostrae meditemur, nisi quia hic non semper erimus, & ibi locum bene viuendo praeprabimus, unde nunquam migrabimus.* Let vs meditate in this life of nothing more then of our pilgrimage, that here we shall not alwayes be,

August. 31.
Tract. in
1022.

be, preparing our selues rather to that place, whence we shall neuer depart, but haue a sure stay for euer. And S. Ierome, *Qui quotidie recordatur se esse moriturum, contemnit presentia, & ad futura festinat.* Hee that doth remember that dye he must, little regarding things present, euer hasteth towards things to come.

Hier. ad Paul.

All which the old Enemy of man perceiuing to be behouefull for man, seeketh nothing more then to drawe him from this frequent Meditation of death, chiefly by the pleasurable allurements of intisling vanities.

16 The Hunter, when he seeketh to take the Tygers yong one (which is only one) is sayd to set by looking-glasses, where the Tyger should passe along in seeking this yong, which shee doth sometimes by straying abroad, lose, finding in the Glasse a resemblance of her self, leaues the pursuit, and loseth

Psal. 49. 8.

loseth her young. This olde Hunter perceiuing mans industrie in the conseruation of that which is one, and only one, his deare Soule, would by many goodly shewes, make vs neglect this religious care, and stay our selues vpon euery friuolous delight, so long that wee cleane forget whereabout we goe, and so hazard that which the Prophet calleth most precious, euen the redemption of our soules.

17 But the prouident Christian man, knowing how dangerous it must needs be for the Bird to take delight amidst the ginnes and snares of the Fowler, makes no stay vpon these inticing euils, soares aloft, and taking the wings of contemplation, thinks of the toyces of Heauen, the paines of hell, his owne death, and the death of the Son of God, for the saluation of vs all: with Daniel strewes ashes; and ashes sometimes keepe fire, as thoughts
of

of our mortality doe deuotion:
hee strewes these ashes, to des-
cry the steppes of Death, who
stealeth along, and eateth out
the continuance of our dayes :
or like a skilfull Pilot, who of-
ten sits at the Sterne, lookes
vnto the Stars and Planets,
beares off from the shelues of
many dangerous occasiōs, that
so by the prosperous gale of
God his holy Spirit, hee may
put into the port of euerlasting
rest.

18 No Seruants more or-
derly vse their masters talents,
then those who euer feare their
Masters sudden returne. No
Housholder more safe then hee,
who at euery Watch suspecteth
the Theeues entering. When
that of the Prophet Esay calls
vs aside from the World, and
tells vs softly, *Moriere*; Man,
thou shalt dye, it makes vs pe-
nitent for the time past, and
respectiue for the time to come,
causing the fear of God to haue
a pre-

Luc.12.38

Mat.24.23

a predominant force in this our naturall, and otherwise weakly constitution.

19 To meditate therefore of our end at our lying downe, which doth resemble the graue, and our rising vp, which may mind vs of a ioyfull resurrection, to make this remembrance the key to open in the day, & shut in the night, is a behoouefull practise, and wee shall soone perceiue it by the manifold effects, which doe thence consequently ensue. It will make yong men more heedful in their wayes, old men more fearefull of their workes, all men more prouident for the time to come.

Gen. 34.
63.

20 Isaac vpon Sarahs death went forth to meditate: hauing lost Sarah, he met Rebecca. We sometime lose earthly comfort, but going forth religiously to meditate vpon God his excellencie, and our owne frailtie, we meet with Rebecca, better comfort, that is to say, heauenly.

ly. Lord teach vs to number
our dayes, that wee may apply
our hearts to wisdom.

CHAP. IIII.

*That the state and condition of the life
present, may iustly moue vs to this
consideration.*



Amongst the manifold reasons which
may induce vs to
this religious re=
membrance of our end, none
more effectual then a due consid=
deration of our estate present.
For what is our life but a lonas
Gourd, suddenly sprung vp,
and by and by withered againe
and gone? But a Iacobs pilgri=
mage, the dayes whereof are
in number few, and in conditi=
on euill.

The tempter (sayth S. Am=
brose) shewed the glorie of the
world in the twinkling of an
eye, which shal vanish too in the
twink=

Gen. 47. 9.

Ambros. in
Luc.

1. Efd. 8.

Dan. 2. 23.

twinkling of an eye. What is all our glory, but as the visions which Esdras saw, goodly to looke vpon, and banished in a moment? Or as Nebuchadnezzars Image, that had a head of gold, breast and armes of silver, and yet one dash with a stone out of the Rock, brought all to ruine? May it not be said of the goodly pompe, and most glorious shewes, which we so much admire amongst men, as Christ sayd of the buildings of the Temple: See you not these things? verily, there shall not bee left a stone vpon a stone. As if little, or no mention at all should be left of all.

Aristot. de
Nat. An. 3.

Are we not compared to certaine small Flies, that liue neere the Riuer Hispanis, which in the morning are bred, at noone are in their full strength, and at night they make their end and are gone.

Christ our Saviour sayd of his being here amongst Men,
yet

yet a litle while am I with you. David called his life and death a going forth, and a comming in. What are the things of this world? As for popular applause, is it not much like Smoake, which the higher it mounteth, the sooner it vanisheth away? And for beauty, do not some fewe fits of a feuer marre all the fashion? O the inconstancy of all worldly glorie, in which there is nothing sure, no more then is of calme in the Sea, because it is still subiect to a storme.

2 All this stately and Pageantlike pompe, shall vanish away and come to nothing, as if it neuer had beene.

He that had come to the tomb of Alexander the great, and there found entered within the compasse of seuen feet, him whom a whole world could not suffice, might hee not haue iustly said, Is here the Mirrour of the world? Is here the flourishing

thing Monarch of his time ?

O world, most vnworthy to be affected of vs, where are the riches, that pouertie hath not decayed? where is beauty, that age hath not withered? where is the strength, that sicknesse hath not weakned? where is the pompe that time hath not ruinated? I say not of men, but euen of Cities, nay Empires themselves.

3 Wee are but Tenants at will in this clay Farme, the foundation of all the building is a small substance, alwayes kept cold by an entercourse of ayre, the pillar whereupon the whole frame staves, is only the passage of a little breath: the strength, some few bones tyed together with drie strings, or sinewes: howsoever wee pece and patch this poore cottage, it will at last fall, *In manus Domini*, Into the Lords hands, and wee must giue surrender, when Death shall say, This,

or

or this mans time is come.

4 First, wee mourne for others, a little after, others mourne for vs. Now we supply the places, and offices, and heritages, of them that were before, and ere long be, others shall come afresh in our roomes, and rule where wee rule, sway where we sway, and possesse all which we haue scratched together with care, kept with feare, and at last left with sorrow.

Whereby wee see, that wee came not into this world, to build houses or purchase lands, to ioyne house to house, but rather by this our continuance, wee are prouoked to haue *temporalia in usu, eterna in desiderio*, These temporal things in vse, but eternall things in desire: To vse this world, as if wee vsed it not, and so be gone.

5 To this short continuance of life, may bee added the miseries of the same. For all is not life wee here liue, when
Iob

1, Cor. 7.
31.

Iob. 14. 1.

Iob sayd, Man that is borne of a Woman, hath but a short time to liue: he by and by sheweth how this time is annoyed, and is (sayth he) full of miserie, *Anni humane vite pauci, ætumnæ multe.* The yeeres of mans life are few, but the griefes thereof (saith one) are many. Hereupon by the Grecians, the first day of the life of man, was called γένεσις ἢ ἀδλῶν, that is to say, a beginning of conflicts, our ingresse and egress, and progresse too, is with signes of sorrow. S. Augustine sayth of mans first entrance into the world: *Natum loquitur, & tamen propheta.* A tender Infant not able to speake, and yet doth by teares prophesy of the sorrows incident in the life of man. The Males from Adam cry A, the Females from Eue E: all shew signes of sorrow.

6 Come wee to our new birth, according to Grace: doe wee not in Baptisme take our prest

prest money, to fight a battell
 vnder the banner of Christ our
 Captaine? And thou needest
 not (sayth S. Augustine) care
 to fight against many enemies: for
 be thou well assured, many e-
 nemies will fight against thee;
 which combate Cyprian decla-
 reth after this manner: If thou,
 O man, ouercome couetousnesse,
 couetousnesse beeing ouercome,
 some euill affection will assaile
 thee; if that euill affection bee
 strangled, vaine-glorie will allure
 thee; if vaine-glorie be despised,
 wrath and desire of reuenge will
 incense thee; if wrath bee pacifi-
 ed, then pride will puffe thee vp;
 if pride be allaied, some other ene-
 my will step in to giue thee a fresh
 assault: As if the whole life of
 man were no other but a conti-
 nuall hacking and hewing at,
 and off, these Hydraes heads of
 sinne.

The last Enemy that shall
 be destroyed, is Death: to shew
 that vntill death bee come and
 gone,

*August. de
 pug. Anm.*

*Cyprian. de
 Mort.*

I. Cor. 15.

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1. Cor. 15.

gone, an end of enemies will neuer come. When we see dayly some go downe, we perceiue there is no peace to bee looked for with this enemy, from our swadling clothes, to our winding sheet.

Apo. 14. 13

I heard a voice from Heauen, saying: (sayth S. Iohn) Blessed are the Dead which dye in the Lord, they rest from their labours: as if the Saints neuer rest, vntill rest and blessednesse, and dying in the Lord meete together.

Iud. 7. 4

8 Heere fraile nature is the field, wherein wee must be euer toiling: sinne is the Iebustite, that wil be euer troubling: the World is the Step-mother to Gods children, that will bee euer chiding: afflictions are the waters, where our Gedeon will trie whether wee are fit Souldiers to fight this battaile: the Apostle sayth, *Castigas omnem filium.* If every son then, none excepted, no not his own naturall Son.

9 We

9 We reade in the eleuenth, sixteenth, and one and twentieth of the booke of Numbers, that the people much murmured in the wilderness, thinking that after their deliuerance out of Egypt, to haue found their sweetnesse there; the people were deceiued, God kept that vntill they came into the Land of promise.

Wee must not looke for our happinesse here, God keepeth that vntill wee come into the holy Land. Here we are euery day gathering Manna: when the long Sabbath comes, then we cease gathering. Ioseph gaue his Brethren prouision for the way, but the full Sacks were kept in store, vntill they came home vnto their fathers house. God giues vs here a taste and assay of his goodnes, as a good Merchant willing to haue our custome for greater commodities: but the full Sacks are kept in store vntill wee come
 f vnto

Num. 11.
 Num. 16.
 Num. 21.

Gen. 42.

unto his heauenly Kingdome.

10 For this life, *Adam*, in *sudore vultus tui*, in the sweat of thy browes thou shalt eate thy bread.

May, *Adam*, in *laboribus comedes cunctis diebus vite tue*, In labour and sorrow shalt thou eate thereof, all the daies of thy life, vntil thou returne vnto the earth, out of which thou wast taken. As if the dayes of men, by reason of sin, were no other, but the dayes of sorrow: because euery day hath *suam malitiam*, his griefe: and euery night, *suum terrorem*, his terror. So that in this, the Ancient saying will bee verified: *ὁ βίος οὐ βίος, ἀλλὰ σὺζοα*, *Humana vita non est vita, sed calamitas*, the life of man is rather calamitie then life. As one tossed with stormes, may rather bee sayd to haue beene long tossed, then to haue sayled farre, so may man bee sayd, rather to haue been long troubled, then to haue liued long.

11 If one haue goods and
treas-

treasures, he liueth in trauell, and is faine to imprison them vnder locke and bolt, for feare they should flye from him. If he be destitute and needy, hee liueth in grieffe, because want is grieuous vnto mans nature. If he be in high estate, he is either enuied or enuieth, as if the chiefeft felicity of worldlings were infelicity; & no other but *Splendida miseria*, a very shining misery. If we will heare Augustus, so great a Potentate, we shall find him wishing rather to lead a priuate life, then to enioy the whole Regall Empire of the West. Cyrus King of Persia was wont to say, that if men did but know the infinite cares hee sustained vnder an Imperiall Crowne, hee thought no man would so much as stoop to take it vp.

12 If these, who had the chiefeft glorie amongst Men, found all so wearisome, much more may the Christian Soule

f 2 resolute,

resolue, neuer to sing her sweet *Requiem*, untill she come to beare a part in that ioyfull Quire of Saints and Angels aboue in Heauen, if she cannot sing with the Angels, in earth peace, she shall one day sing, Glory bee to God on high.

For the delights of Sinne, they goe downe as the Wine (sayth Salomon) pleasantly at the first, but at the last they bite like a Serpent: *Oblectant sensum, interficiunt spiritum*, they delight the sense, but slay the soule. And are as the Rose when the flowre is gone, there remaines nothing but a pricke: In a word, they play vs a very Tragedy, howsoever they beginne with applause, yet at the shutting vp of all, they wil end with horror.

In the meane time, do we not see the Vices themselves reward their followers with sundry griefes and infirmities? And is not their fairest end of-

ten-

rentimes extreme penury? As if God would haue licencious liuers feele the smart of their owne rod.

13 For the World it selfe, doth it not (sayth S. Iohn) passe away, & *concupiscentia eius*, and the lusts thereof? doth it not shew Men a verie Iudas part, and betray them vnto Sathan, saying: whom I kisse with a faigned signe of loue, take them, torture them. Which is enough to make them out of loue with the same world, and with Lot, to get them from Sodome, or with the Saints, to come out of Babylon, the affections of a sinfull life, that they bee not partakers of the punishment to be inflicted vpon the same.

Apoc. 18. 4

14 Now to come a little to the state of those in this world, whose inheritance is aboue: what else do they finde it, but a maine sea of calamities, where they are tossed with the Billowes of many stormes, and

do feele this passage full of bitterness & lest they should take too much delight in wallowing and rowling too and fro vpon worldly pleasures, God doth ballett their ship with some affliction.

To see a little the state of Gods owne friends, there was neuer yet a Moses, but hee had a Iannes and a Iambres to resist him: neuer was there a good Ioseph, but he had in his owne fathers house vnkinde brethren to enuy him: neuer an Elias, but a Iesabel to hunt him: neuer a Paul, but an Alexander to doe him much euill, neuer a Reuerend Athanasius, or most learned and painefull Bishop of his time, but bolde spirited Schismatikes wrongfully to maligne him.

Wherefore, to haue enemies in this world, we must be content: it was his case, that now sits at the right hand of God in heauen. To suffer persecution,

it

Exo. 7. 11
1. Tim. 3. 8
Gen. 37. 11

1. Reg. 10. 2
1. Ti. 1. 20

Socr. Hist.
Eccles. lib. 1.
Chr. 20.

it is no new accident, *Sic persecuti sunt Prophetas, qui fuerunt ante vos,* sayth our Saviour to his Disciples, the Prophets of olde drunke of the same Cup, all suffered.

Mat. 5. 21.

15 From this annoyance we may come vnto the domesticall, or home troubles, within our selues, euen our flesh, of which we may say as one sayd once of a troublesome neighbour, *Nec possum vivere tecum, nec sine te:* neither can I liue with thee, nor without thee: because Adam was disobedient to God, Nature is disobedient to Adam, Hagar the bond-woman, is very disdainfull towards her Mistris Sarah, to wit, sinne infused grace: where the rebellious appetites conspire against the Regiment of reason, where our will, like an other Eue, is still prouoking vs to reach after the forbidden fruit, where sinne, like Tarquinus the proud, would Tyrannize and vsurpe a perpetu-

Gen. 16. 4.

Rom. 6. 12.

all Dictatorship. This Sinne is a Sword in the heart, a Serpent in the bosome, poyson in the stomake, and a Thiefe in the house: It wounds Nature, it stings the Conscience, it kills Charity, and spoiles vs of the fauour of God, which is greater then all. When Abimelech raigned, down went Gedeons Children: so is it with Sinne, when that swayeth, downe goe the fruits of faith.

Againe, for the condition of the world; In pleasing men, we often incurre a greater losse, by displeasing God: by pleasing God (which is best of all) wee oftentimes displease men: but it makes not so much what the standers by thinke, so he like of our race that giues the Garland.

Thus, which way soeuer we cast our eyes, wee see and finde that of the Wise-man verified: Great trauel is created for al men, and a heauy yoke for the sonnes of

Eccl. 40. 12

of Adam, from the day they come out of their Mothers Womb, to the day they returne to the earth, the Mother of all things : from him that sitteth on the glorious Throne, vnto him that is beneath in earth and ashes.

16 This is the estate of all in generall, sinners corrected, Sonnes chastened : nay, the euill themselves much tossed and turmoiled. They that worship the Beast (sayth S. Iohn) haue no rest day nor night, as they haue not who make an Idoll of sensuall pleasure. Look how many vices, so many furies are wont to haunt the vicious minded man. The Prophet Dauid sayth, They that runne after a strange god, shall haue much trouble, as they haue who made their Drossy Mammon their god : their glozy their god, the world their god, their belly their god, as the Apostle speaketh, for so do Epicures, whose shynne is their Kitchin, whose Priest

Apo. 14. 11

Psal. 16. 7

Phil. 3. 19.

Hier. Hom.
cont. Iovin.

is their Cooke, whose Altar is their Table, and whose belly is their God: when they haue all done (sayth S. Ierome) assuredly they find *Maio rem pœnam quam voluptatem*, greater punishment then pleasure, Diseases of body, anxiety of minde.

Luk 16.24

And thus the estate and condition of life is found troublesome, euen of him to whom Abraham sayd, *Tu in vita*, Thou in thy life receiuedst thy ioy: for the Voluptuous in seeking his pleasures, the Ambitious his glorie, the Couetous his gaine, endure in this world a very seruitude and thraldome of life.

Mat. 27. 52

17 But the Godly who are Gold, and so must bee tryed in the Furnace of aduersitie, who only heere haue their tryals, who are tilled and manured, as the Plough ground, to be made fruitfull and fertile, and are proued with Simon of Cyrene, euery one with his Crosse, must bee contented to accompanie
Christ

Christ vnto his Kingdome.

Manifold troubles are incident to all, but in more speciall maner vnto those, who are going from the dirt and mire of Egypt, to doe sacrifice to God, who wil bring them into a good Land, the remembrance whereof may make them wish with David, that they had wings like a Dove, and so flying they might come to rest.

Exod.8.25.

Psal.55.5

Wherefore, for the transitorie and fleeting delights of this unfull world: happy are wee if wee see them, more happy if we shun them, but most happy of all, when God shall take vs cleane from them, when wee shall bee deliuered from this irksome necessitie of sinning, and not grieue the holy Spirit any more.

18 It is some comfort vnto the way-faring Man, to be immune of his iournies end: ioyfully doth the Bond-man reckoning of the yeere of Iubilee. This
wre-

weariſome Pilgrimage of ours may iuſtly moue vs, this burdenſome bondage may moue vs indeede to enter into a ſad remembrance of our end, and pauſe with that of the Apoſtle, *hec meditate*, meditate of theſe things.

Tob. 5. 13.

Pſal. 137. 4

19 Elias fledde but a dayes iourney befoze Iezabel, and hee ſayd, It is enough, Lord, take my ſoule. The Angell would haue Tobie reioyce: and Tobie replyed, *quale mihi erit gaudium, qui in tenebris ſedeo?* &c. What ioy can I haue, that doe here ſit in darkeneſſe, and doe not behold the light of the Sun? Thoſe of Babylon would haue the Iſraelites ſing them a Song. Alas, what Song could they ſing, being ſo ſorrowfull Captiues as they were? Here wee are flying befoze many Iezabels. Here we ſit in darkneſſe, and ſee not the true light that doth ſhine aboue in glory. Here we are pooze captiues, what reioy=

cing

cing should wee haue in a bale of teares, in so low and marshy a soyle, naturally subiect vnto moisture?

This life is rather a death then a life, as S. Austen in effect sheweth vpon these words of our Saviour, They shall passe from death vnto life, calling this life death, and not come to iudgement, that is to say, vnto condemnatiō of iudgement.

This far Country is full of penury and sorow, no plenty, no musick, vntill wee returne vnto our Fathers house. While we are on this side Jordan, we are amidst many trials: and to say truth, we may looke for no other. We find that of S. Austen true, *quid est diu viuere, nisi diu torqueri*? What is it to liue long, but to be long troubled?

20 Wee reade, that Noahs Doue, at the first sight from the Ark (wel she might mount aloft) fetched many retires, but she could haue no resting place,
vn=

August.
Tract. in
Ioan. 22.

Luk 15. 14.

August. de
Verb. Dom.
Serm. 70.

Gen. 8. 9.

untill Noah opened the Window of the Arke to receiue her in againe: so the poore Soule may soare a time, but lifting by many a sigh and supplication unto God, who at last doth open the window of his heavenly Arke, and then, but not before, shee hath sure footing, to rest for euer.

Heb. 11. 38

21 Those good men (sayth the Apostle S. Paul) of whom sometimes the bad world was unworthy, wandred by and downe in sheepes skins, in desarts, as men forlorne: shewing euidently, that their glory was not of this world, where they found so soory a being, and therefore had their hope full of immortallitie, hoping for a reward to come. They sought Gods glorie in earth, and for their owne glory they let that alone, till they came to heauen.

Now therefore, seeing in this state of life all is so troublesom, Enemies at home, Enemies a-

broad,

broad, perils on euery side, A Christian Meditation of our departure from the World, and consequently from all enemies, may tell vs, All will one day be better.

22 That wee should not thinke of our continuance here, we see this life to be only a pilgrimage: That wee should not take the way for our Country, or think of setting vp our rest, where our state is so cumbersome and vnquiet, as it is: where we haue much Worme-wood, but little Honey: more motiues to reade the Lamentations of Ieremy, then wee haue to sing the songs of Salomon: more tasting of the sowre Leauen of aduersitie, then we haue of the sweet meale of prosperitie: God would haue it so that wee should looke for another Home, and hope for a better rest.

If euery Creature groane, then much more may Man, the most

2. Cor. 11.
26.

Rom. 8. 22.

most excellent of all creatures waiting for that adoption of the Sons of God, which shall be given in the Resurrection of the Just. If they would be unburdened, how much more may man desire to be freed from the burden of sinne?

Mic. 2. 10.

When the Prophet Micah would rayle vp the pensive hearts of the people, in the time of their captiuitie, he put them in minde of their departure, as thus: *Surgite, hic non habetis requiem*, Arise to be gone, here is not your place of rest. In like manner, to quicken a litle our weary spirits, amidst many calamities, the lifting vp of our hearts, by a meditation of our deliuerance from this earthly thraldome, as the prison of the soule, will tell vs of a blessed state to come, where wee shall haue rest, which is the end of euery motion, & the perfection of labour & trauel. Godly men depart this world, as Trauellers that
come

come to their owne home; as hungry people that approach to a rich banquet; as poore Creatures to a Gate where there is great Almes.

CHAP. V.

*That a consideration of the life to come
may moue in vs the same remem-
brance of our end.*



Tis a Rule in natural philosophy, that to see the Planets & those superioꝛ lights at mid-day, men must goe downe into some wondrous deep pit, or Well, cleane from the light of the Horizon, where they liue: To behold with the eye of the Soule, the light and ioyes of the life to come, we must be far remoued from the loue and delights of this inferiour world. The people neuer tasted Manna, vntill they came from the Leauen of Egypt.

Exo. 16. 15

Dur

Luke 19.3

Our Ancestors, when they saw no other but straw cottages, they neuer minded anie farther buildings: but when once they beheld more seemely Mansions, they began forthwith to dislike that, which before did no way dislike them. Whilest wee set our affections on earthly things, we seek for no better, for we looke no higher, but once taking a taste of heauenly, wee begin to grow out of loue with that, which before was very acceptable vnto vs. And therfore as Zacheus, so long as he abode in h^{is} pleasure, was vpon too low a ground to see Christ, vntil he gate him vp into the fig-tree, so while we are in the roote of too many worldly affaires, wee are too low, and therefore should get vp into the sweet fig-tree, or contemplation of heauen, and heauenly things, that there, and thence, wee may see the ioy of Israel, or excellencie of the life
to

to come: And with the Apostle, who after he was rapt into the third heauen, reckned earthly things but dung.

2 God sayd vnto Abraham, Rise, & walk about this Land, this is, the Country that I wil giue thee. **G O D** sayes vnto Faith, arise, behold thy Heauenly inheritance, that is, the City where thou shalt haue thy blessed abode for euer.

Gen. 13. 7.

3 Sea-faring Men, hauing beene long Weather-beaten, in the surging & dangerous seas, are wont to shout for ioy, when they doe descry their hauen: Joyfully may the Christian behold a far off, after the manifold stormes of this world, his heauenly and euerlasting Harborough, the remembrance whereof may moue vs either to wish with S. Paul, to be dissolued, and be with Christ, or reply with the Saints in the Apocalips, vnto him that sayd, I come, Euen so, come Lord Iesus.

Phil. 1. 23

4 Here

Apo. 22. 20

4 Here wee doe but sow in teares, there is the place where we shall reape in ioy: Here we are members of the Church militant, where is nothing but combatting: there shall we bee parts of the Church Triumphant, where is no other but reioycing.

1. Sam. 6. 3.

2. Reg. 2. 3.

Psal. 48. 5

5 The state of the life present, and that to come, is figured by the Tabernacle & Temple of the olde Testament: the Tabernacle, for that it was moueable, may resemble the condition of the life present: the Temple, for that it was fixt and immoueable, the fruition of the life to come. To the framing of the Tabernacle came the Iewes only: but to the building of the Temple, with the Inhabitants of Iewrie, the men of Tyre and Sydon; to wit, both Iewes and Gentiles, all concur in this building, wherein is neuer heard the noise of a hammer. Blessed are they, O Lord (sayth

(sayth Dauid) that dwell in thy house, where the **Donne** of **God** in glorie, is light vnto their eyes, musique vnto their eares, sweetnesse vnto their taste, and contentment vnto their heart, where, in seeing, they shall know him, in knowing they shall possesse him, in possessing they shal loue him, in louing, they shall receiue eternall blessednesse, and blessed eternity, which is the **Garland** we all runne for, the **Crowne** we all fight for.

All our watching, and fasting, and praying, is like Iacobs struing with the **Angell**, Oblesse vs, Lord.

6 Every thing doth in nature require a perfection: the **heauens** which are in continual motion, the **Angels** which are ascending and descending, are sayd not to haue their full perfection; but especially **Man** in this troublesome motion, vntill hee come to the accomplishment=

1. Cor. 9.5.

24.

2. Tim. 4.7.

Gen. 32.29

plishment of all his hope. If to see the state of blessednesse bee no small ioy, then what wil the fruition thereof be, where faith hath no moze place, because we behold that which we believed, where hope ceaseth, because we possesse that wee befoze hoped?

If the Apostle, of whom mention is befoze made, taken vp into the third Heauen, (and is thought to haue seen part of this blessednesse) could not expresse the excellency therof, being so high a subiect, the moze he did consider it, the moze hee seemed to wonder at it, yet thus much he could say: That eye hath not scene, eare had not heard, the heart of man could not conceiue the things that **G O D** had prepared for them that loue him. Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

1. Cor. 2. 9.

7 To lift vp our eyes towards

wards those glistering beames of Gods glorie where the sharpest Eagle may be dazeled; to wade into the depth of his excellencie, wherein a Cammell may be plunged, the short reach of humane reason may rather moue vs to crie with the Apostle, *O altitudo!* O the depth of the loue, and bountie, and mercie of God!

They that come vnto the maine Ocean, finde water enough if they come by millions, to take handfuls of it, be there a multitude, which no tongue can number. God hath crowns for their heads, and palmes for their hands, when they shal follow the Lambe, whersoeuer he goeth, when they shal rest vpon Mount Sion, when they shall sit with him and raigñ with him.

8 If you aske, sayth Lactantius, why **G D D** created the World? it was for no other cause, but that man should bee created: if you demaund why
Man

Apoc. 7. 9.

Lact. lib. 6.
de Diuin.
prem.

Man was created, it was because hee should worſhip his Creator: if you aſke why hee ſhould worſhip his Creator, it was for no other cauſe, but that he ſhould be rewarded by him. Lord, What was man, that thou diddeſt ſo reſpect him?

Theſe are the Bowels of Gods mercie, who had no other cauſe of his mercy, but his mercy, no other end, but his owne glorie, and our good, which is called *πλὺς μὲν*, his moſt great and ample reward, wherein there is no end of his goodneſſe, no number of his mercies, no measure of his wiſdome, no depth of his bountie: So God doth deale like God himſelfe. The value of which glorie is apparant in this, in that it coſt the precious death of the Sonne of God.

*Tertul. de.
Hab. mulie.*

*Si tanta in terris moraretur fides,
quanta merces expectatur in cœlis: If
there were ſo great faith in earth,
as there is reward looked for in
Heauen*

Heauen (sayth Tertullian) mercifull Lord, what loue should we haue to the life to come?

9 Pharaoh was content at last, that the people should goe to do Sacrifice, but they must leaue their Herds of Cattell behinde; No, Moses will not leaue a Hoofe in Egypt: all our desires must go with vs, in beleeuing that high reward of blessednesse, so farre aboue all humane desert, that is, or may bee.

10 Seneca writeth, that Alexander the Great, giuing a poore Man two Talents, the Man was so astonished with the greatnesse of the gift, as hee answered the King: Most princely Sir, I am not worthy to receiue so much: to whom Alexander replied, I doe not respect, good man, what thou art meet to receiue, but what beseems me so great a Potentate for to giue. God doth not so much regard what we most

G

vn=

Exo. 10. 24

De Benefi-
cijs lib. 2.

but worthy creatures are worthy to receiue, as what becommeth him, the God of all mercie and Magnificence, to bestow and giue.

Mat. 6. 23.

Herod promised much, when hee promised halfe his Kingdome, but Christ, when he giues, wee finde him giuing a

Mat. 25. 34

whole Kingdome: *Venite Benedicti Patris mei, accipite regnum,* Come yee blessed of my Father, receiue the Kingdome : *Ecce, Regnum paratum vobis,* The Kingdome prepared for you. Seeing Christ hath prepared Heauen for vs, for the loue of God, let vs prepare our selues to Heauen.

Rom. 8. 17.

Men are sometimes liberall in promising, but more niggardly in performing; with God it is not so. Againe, among men the elder, or one only both inherit: but with God all Sonnes are Heires, all Heires inherit: and the inheritance too is a heauenly Kingdome,

dome, to Raigne, to reioyce euer.

The Meditation of this happy end of man (if man did know his owne happinesse) were enough to make him little respect a thousand worlds : nay, to say with the Prophet, Like as the Hart desireth the water streames, so is my soule athirst for God: Oh, when shall I enter those Courts of ioy?

11 Demetrius Phalerius hearing the Philosophers dispute about the immortality of the Soule, wretched man that I am (quoth hee) who haue so long liued in the perishing delights of this corruptible body. We know not what wee lose, when wee lose opportunity of seeking, and buying that precious Pearle, for which the prouident Husbandman should sell all that he hath.

12 When the people, as we reade in the two and thirtieth of the booke of Numbers, were

6 2 come

Psal. 42. 1.

πολυτελή-
σαι τον ἀνά-
λυσμα
χενος.

Mat. 13. 44

Num. 32.3

come to their entrance into the Land of promise, the children of Reuben and Gad, regarding not the promise so often promised, desired Moses that they might stay on the hither side of Jordan, because it was a place meet for their droves of Cattel, which they more respected then their passage into the holy Land. Are there not some in the World, not farre unlike these children of Reuben and Gad, who desire to make their stay here, and would go no further, for that they esteeme the pleasures and profits of a life temporall, more then they doe the incomprehensible ioyes in that life eternall.

Not unlike those ghests, who being invited to a great supper, feede so long vpon courser Dishes, that when they come to the Banquet, they haue no appetite, they are so satisfied with earthly things, that when they should come to the best, or desire
of

of heauenly, they haue no desire at all, or as men lead captiue into a forraign land from their infancie, doe not onely forget their naturall language, but euen a desire of returning home.

But for the true Israelites, all is wearinesse vntill they come into the Land of rest, whereas in other things (saith Cyprian) we are wont to blame it, yet in the expectation of so great a good, we may commend impatience. Alas is me (saith Dauid) that my Pilgrimage is prolonged. S. Austen writes of certain beasts, that are so patient of thirst, that seeing many puddles; yet they wil neuer drinke of any, til they come to a fountaine that is cleere: surely, the faithfull haue this property, they stay the satisfiing of their desires, til they come to the true fountaine: here we are but refreshed, *Esurimus dum saturemur*, Wee still are hungrie, vntill wee come to be satisfied to our desire.

*Cyprian. de
Mort.*

Arist. Met.

13 In things that are ordained vnto an end, the rule & measure of all actions is taken from the same, which end is first in the intention, and last in the execution: *Finis* (saith Aristotle) *mouet agentem*, the end euer moues the agent. Now if blessednesse be mans end, then is it the mark we shoot at, and the scope of all our enterprizes whatsoeuer. Euery thing is required for blessednesse, and only blessednesse for it selfe.

Gen. 19.
28.

Iacobs seuen yeeres seruice seemed but light, in regard of Rachel, for whom hee serued. The labour and trauell, not of seuen yeeres, but of all the yeeres of our life, is nothing in respect of Rahel, the fairer, the happier state to come.

14 And this doth answer the prophane Atheist, and meete with the obiection of Iobs friends, What good hath thy righteonsnesse brought thee? D; as some would not blush to say
in

in the time of the Prophet Malachy, What profit is there by seru-
ing God?

Mal. 3. 14

The most happy reward in
the life to come, doth strike
them all dumbe, his very as-
sistance in the life present, may
make them amazed. Doe but
trieme (saith the Lord) if I will
not powre out a blessing vpon
you.

The Prophet Dauid sheweth,
that men reioyce when their
wine, and cozne, and oyle in-
creaseth; but Lord, saith hee,
Lift thou vp the light of thy coun-
tenance, as if ther were greater
reioysing in this, then in any
other blessings whatsoeuer.

15 This blessing say the an-
cient Fathers, is both *vie* and
patrie, that is, of the way, and of
the country. That which God
giueth in the way, is spo-
ken of by the same Prophet
Dauid in the first Psalm, where
mentioning the state of
him that walketh not in the

Cyri. de fi-
de ad Reg.

Hil. de Vni.
pat. & fil.

Psal. 1. 6.

Psal. 128

Ioh. 2. 10

counsell of the vngodly, he shall be blessed (saith the Prophet) and how? Looke whatsoeuer he doth, it shall prosper. So sayth he of the man that feareth God, he shall be blessed, and wherin? For he shall see his childrens children, and peace vpon Israel.

16 The worlds manner is the Jewes manner, who were wont to bring the best Wine first: Christ he obserues his old manner, and keepes the best vntill the last.

It is sayd of Isidore, that being at a banquet, and there beholding a great signe of Gods bounty towards the sonnes of Men, sodainely he breakes out into abundance of teares: being demaunded the cause, for that (quoth he) I here feede on earthly creatures, that am created to liue with Angels.

17 To conclude, worthily hath Aristotle sayd, there is nothing more becomming the excellencie of mans nature, then con=

contemplation. God hath set the earth vnder our feete, and therefore it should not bee too much esteemed. The world it selfe is of a round figure, but the heart of man is *triangular*, and so comprehends more then the world. Our bodies walke on earth, but our soules should be in heauen, by our heauenly desires: and wee should frame our affections in form of a ship, that is close downeward but open vpward, in a hearty desire of a superioz condition: the remembrance whereof is like the message of the Angell Gabriel, which brought tidings of great ioy, which may make the faithfull answer with Ezechias, and say: The Word of God is good, let there be peace, and that to peace eternall. The Philosophers tell vs, that aboue the highest sphere there is nothing subiect to alteration, peace will come, happinesse will come.

In the meane time, sayth

Esa. 38.9

Aug. Man.
vlt. cap.

Pfal. 48. 13

S. Austen, Let my minde muse
of it, let my tongue mention it,
let my heart loue it, and my
whole soule neuer cease to hun-
ger and thirst after it. O Lord
God of Hosts, blessed is he that
putteth his trust in thee.

CHAP. VI.

*That wee need not feare Death, much
lesse to meditate thereof.*

Exod. 4. 3



When Moses saw his
Rod turned into a
Serpent, it did at
first somewhat af-
fright him, for he
beganne to step from it: but
when God commanded him to
take hold thereof, he found af-
terward by many effects, it did
him and the people of God
much good. At first sight death
doth fray our naturall weak-
nesse, and we begin to shrink
from it: but hauing confidence
in God, who hath willed vs
not

not to feare, we find it a meane to diuide the waters of many tribulations, to make vs a passage from the Wildernesse of this World, vnto a better, euen the Land of rest.

2 It is strange wee should make so nice of our selues, as to count it a death to meditate of Death. Nay, to esteeme the very remembrance thereof, as Ahab did the presence of the prophet Elias, to bee troublefome vnto vs: whereas Death is so farre from hurting them, who put their trust in God, as they shall rather finde it a gentle guide to bring them home to their owne Citie, where they would be, there to remain and abide for euer.

2.Reg.8.

A good mans care is (sayth one,) *Non quam diu, sed quam bene uiuat, non quando, sed qualiter moriatur.* Not how long hee liues, but how well, not when he dyes, but in what good sort, how soone soeuer.

The

The euill are sorry that time passeth away so fast, the good desire to be where time passeth not at all. The matter was once disputed before Leo, by two Philo= sopher, about dying & rising a= gaine, for him that held, wee need not care for either: this mans opinion, sayd Leo, is the merrier, but surely the other is the truer.

3 That, which we call life, is a kinde of death, because it maketh vs to dye: but that which we count death, is in the sequele a very birth-day of life, for that indeede makes vs to liue. There is a death which some call Mortall sinne, and this is the death of the Soule, which death indeed we should all feare. There is also a moderate feare of the other death, which is profitable to with= draw vs from the allurements of euill. But so to feare it as if it were the vtter ruine and o= uerthrow of all our being, we neede

neede not, wee ought not.

4 When S. Paul spake of an vnconquerable faith, which was his stay, and the stay of all them, whose hope was in Christ, We (saith he) know that if this earthly house of our Tabernacle bee destroyed, wee haue a building, not made with hands, but giuen of God, eternall in the heauens : As if hee would tell the Persecuters of his time, that miseries for a moment could not dismay them: the perishing of the outward Man could not daunt them: no present death could discourage them, for they knew their habitation was in Heauen, and themselves incorporated Citizens into that Ierusalem, which is aboue: well they might kill their bodies, but to kill in them the faith of the Lord Iesus, all the torments of the world could not.

2. Cor. 5. 1.

5 A Heathen man could say, *Degeneres animos timor arguit*: this abiect

Plat. in
Phæd.

abieſt feare is farre different from a generous off-ſpring. Hee that feares Death, ſayth Plato, is either φιλοσώματος φιλοχρήματος, or φιλόπλουτος, eyther a louer of the body, of riches, or at leaſt of honour, without all doubt a Philoſopher or louer of Wiſedome he is not. But Salomon ſayth, The luſt man is as a Lyon, of whom the Naturaliſt writeth, that he is of ſuch corage, as being fiercely purſued, hee will neuer once alter his gate, though he dye for it.

2. Mac. 7. 5.

Ariſt. Eth.
lib. 3.

With what conſtancy answered the ſecond of thoſe ſeuen Brethren, who all yeelded by manfully themſelves to torment, for the maintenance of the law of God? Thou, O King, takeſt theſe our liues from vs, but the God of Heauen ſhall raiſe vs vp in the reſurrection of euerlaſting life. The Philoſopher might ſay, περὶ των τῶν δεινῶν τε-
ρεσῶν, that is, of things terrible, none more terrible then Death.

Death. But it is otherwise with Christians. Tertullian tolde the Persecutors of his time, that their cruelty did but open a doore to Gods distressed people, whereby they might enter the sooner into a state of glorie, and therefore death was acceptable to them.

Ter in Apo.

6 Why should I feare (saith the Prophet) in the euill day? As if Dauid sawe no cause of dreading Death, howsoever Nature may beginne to tremble at the mention thereof. Hilarion could not but wonder, his Soule should bee so loth to depart after hee had serued God, and God him so many yeeres: Consider Death as in it selfe, and so naturally we feare it; consider Death as a mean to bring vs vnto Christ, willingly wee may embrace it: if we feare deare, let vs seeke out the cause of this feare? are our sinnes the cause, let vs repent vs of them? is the
loue

Psal. 40. 9.

*Hier. de vit.
Hil.*

loue of this world the cause: let vs forsake this loue: is it for want of faith? (for sure we are *perpussille fidei*, but of little faith) Let vs say with him, Wee beleeue, Lord helpe our vnbelieve.

Gen. 25.
48.

7 When Iacob saw the Chariots of Egypt, and thereby perceiued his sonne Ioseph was aloue, his fainting spirits reuiuied, saying: I will go see him before I dye. When faith doth bring vs many testimonies that our Ioseph liueth, the christian man may recomfort himself in time of distresse and say, *Moriar ut videam*. In the name of God, to see him, let mee dye. Peraduenture it holds in this, sayth S. Austen: *Non videbit me homo & uiuet*, Man shall not see me and liue: well to see thee, let me dye Lord.

8 Now for these corruptible bodies, they take no damage at all by death. It is no harme to the seed, though it hath for the time a litle earth harrowed

or raked ouer it, it shall spring againe and flourish, and bring forth fruit in due season : And no hurt is it to these our bodies to be cast into the ground: Being sowne in weakenesse, they shall rise againe in power, being sowne naturall bodies, they rise againe bodies spirituall, beeing sowne in dishonour, they rise againe in glorie.

9 The keeping greene of Noahs Oliue=tree vnder the floud, the budding againe of Aarons Rod, the deliuerance of Ionas from the depth of the sea, the voice that calleth, Come againe yee children of men : the hope of Iob, that he should see God with no other, but with the selfe same eyes. The prophesie of Ezechiel vnto the drie Bones that should come, *Os ad Os*, Bone to Bone, may stirre vp in vs a ioyfull hope, and cheere our pensive soules against all the feares and terrours of death. But the resurrection of our
Saul=

1. Cor. 15.
24.

Num. 17. 8.
Ion. 1. 10.
Psal. 90. 3.
Iob. 29. 23.
Eze. 37. 7.

Hos. 13. 14.

1. Cor. 15

Sauour Christ is the comfort of all comforts, *vox Christi, vox Christianorum*, the voice of Christ is by Christ the voice of Christians. Saith S. Austen, Death, where is thy sting? Hell, where is thy victory? First, he speaks as a challenger: *Mors, ero mors tua*, O death, I will be thy death: then as a Conqueror, *Mors, ubi aculeus*, Death, where is thy sting? which interrogation assumeth an absolute negation. Now Death, thou hast no sting, or Death, thou art now no Death because I haue a resurrection to life.

And thus Christ triumphed ouer the Strongest holds of the Enemy, to shew we are deliuered from Hell & Death: and this comfort take we by those diuine Articles of our Creed, which shew his descension, and resurrection. As Christ was the cause efficient, so was he also a figure of the Resurrection. He rising, wee all arise. As one cast

cast into a River, if the head keepe aboue water, the whole body is in safety.

10 Of a more powerfull cause, there is a more powerful effect. Epiphanius sayth, Adam was buried in Caluarie, where Christ was crucified, where the effect of Christs bloud distilling from his blessed Body, might say: Surge qui dormis, Arise thou that sleepest. If the sinne of Adam, who was a liuing soule, was the cause that death reigned ouer all, much more the Resurrection of Christ, who was a quickning Spirit, shall be of power to rayse vp all that belecue, to the hope of euerlasting life.

Wherefore, what greater toy then to bee able to know him, as the Apostle speaketh, *ὅτι τὸν θανάτου τὸν ἀσινος*, And the power of his resurrection? As Christ in dying shewed, that wee should suffer: so in rising from death, he sheweth what

Epiph. lib. 1.
Tom. 33.

Phil. 3. 10.

Dan. 12.

Ioan. 11. 2.

43.

what wee should hope, to wit,
that all the bones in Golgatha
shall rise, and those that sleepe
in the dust of the earth, shall a-
wake.

Wherefore though Death do
swallow vs vp, as the Whale
did Ionas, blind vs as the Phi-
listines did Sampson, seale the
Sepulchre vpon vs, as the
Jewes did vpon our Lord Je-
sus, yet we shal come forth and
breake the bands, as the Bird
out of the snare: The snare is
broken and we are deliuered.

II They may well feare
Death (sayth S. Cyprian) that
haue no faith in Christ: but for
those who are members of that
Head, who vanquished the po-
wer of Hell and Death, Death
is to them aduantage: and a gen-
tle guide that brings them
home to euerlasting rest. Hence
is it, that dying, they are sayd
only to fall asleep. They that
sleepe in Iesus, as saith the A-
postle, they lay them downe
and

1. Thes. 4.

13.

and take their rest, and God it is that makes them dwell in everlasting safetie.

We are not wont to feare to fall asleepe, for sleep is a refreshing after wearisome labours. The painefull labouring man, after his daies work ended, sleepest often more quietly then Diues in the marble Palace, on his bed of Iuorie, where he tisseth and tumbleth: he sleepest not quietly, either in life or death, & of such is that verified, *O mors quam amara*, Death how bitter is thy remembrance? What a sorrowfull day is this to carelesse sinners, when Justice shall set such a fine vpon their heads, as they are but decaied men for euer? Having wearied themselves, saith the Wiseman, in the way of wickednesse, they shall crie out, What hath pride profited vs, or the pomp of riches brought vs? after al our stirre, we are neuer the neere, *Non mors malum,*
sed

Wis. 5. 8.

sed post mortem ad poenas, hoc malum.
 Death is not euill, but after death
 to goe to punishment, that is
 euill.

12 Surely, this barren and
 light Land of worldly delights
 after all our drudgery yeeldes
 no other but a crop of Cares,
 trouble, feare, and vexation of
 mind, whereas those that haue
 laboured in the Vineyard, and
 haue been often in watching, in
 fasting oftē, passed many sleep-
 lesse nights, and restless daies,
 doe rest from their Labours,
 and fall asleepe to rise againe
 with their Bodies, when the
 Sunne of righteousnesse shall
 appeare in euerlasting glorie.
 Of these the Apostle sayth, I
 would not haue you sorrow, as
 men without hope, for those that
 are asleepe. How acceptable
 therefore may death bee, when
 in dying we sleepe, and in slee-
 ping we rest from all the tra-
 uels of a toilesome life, to liue
 in ioy, to rest for euer.

1. Theſ. 4. 13

13 Again, whereas death is a tribute, wee must all pay homage : *F. : voluntarium quod futurum est necessarium, & offeramus Deo pro munere, quod pro debito tenemur reddere,* let vs make that voluntary which is necessarie, and yeeld it to God as a gift, which we stand bound to pay as a due debt. Had we no farther hope then onely to attaine a State temporall, we might feare indeed, because when wee dye, all our happinesse shall dye with vs : but when **G D D** made Man of the dust of the ground, **G D D** breathed into him the breath of life, and Man was made a liuing Soule, therefore not a dying Soule.

14 Caesar writeth, that the bare opinion of the Druides, (who taught that the Soule had a continuance after the separation from those bodies) made many of their followers hardie in great attempts, and abated in

Chris. Hom.
10. in Mat.
1.

Gen. 2. 7.

Ca. lib. 6. de.
Bel. Gal.

in most, the feare of death, Cyrus himselfe could say vnto his Children, when he was ready to dye : Thinke not (deare Children) that I shall be no where, or nothing.

If a bare supposall of a future Being, could so much auaille against the feare of death what doth faith effect, which doth warrant vs by good euidence : the Testator is dead, the assurance is good in Law, to set vs in peaceable possession of an inheritance to come, so surely confirmed. O happie Christians, that haue so good hope of happinesse : Thy dead Men shall liue, together with my dead body shall they arise : awake and sing yee that dwell in the dust.

Isa. 26. 19

Gen. 12. 4

15 If Abraham the faithfull Patriarch left his owne countrey and kindred at the commandement of Almighty God, and went into a strange Land, how willingly should we leaue this Countrey, wherein we are
only

only strangers, and goe where
wee haue our owne home and
abode for euer.

Thus was the resolution of
S. Ambrose, who neither lo-
thed life, nor feared to die, be-
cause, saith he, we haue a good
Lord. This was the faith of
Simeon, who hauing seene
Christ, prayed to depart in
peace. This was S. Pauls
gaine, when he said, To die is
to me aduantage, because this
passage was a dissolution, and
this dissolution was to be freed
from the prison of the bodye,
and this freeing frō the bodye,
was to bee at liberty with
Christ. Seeing therefore that
death it selfe, being duly consi-
dered, should nothing at al dis-
may vs, the much lesse maye
only meditation therof. The more
we meditate of death, & lesse we
feare it, & lesse we feare it, the
more faith haue we. What shal
separate vs from the loue of God,
that is in Christ? shall tribulation

*Possidon. in
vit. August.*

Luk. 2. 21.

Phil. 1. 29.

Rom. 8. 35

H on

on or anguish? shall life or death?
Blessed be God, saith **S.** Peter,
who hath begotten vs to a liuely
hope of the resurrection.

CHAP. VII.

*That the afflictions of mind which are
incident in the life of man, may
moue him to a Meditation of his
end.*



Solomon, whom God
for wisdom chose
to be as it were the
foreman of a great
Enquest, to make
enquirie of the state of the
World, to come forth to speake
for all, and his conscience of al;
hauing seene and experienced
the nature of things vnder the
Sunne, yeelds vp his verdict
of all, as thus : All is vanity
and vexation of minde. This
is in brieft, the condition of all
in generall, recorded for poste-
ritie,

ritie, All is vanitie.

Eccle. 2. 11

2 The rich are discontented in honours, the pooze languishing in grieve, the learned full of restlesse labours : for might not the learned Fathers haue well said; as the Lamps of the Temple, Alijs seruimus, nos consumimus, wee serue other, and consume our selues? All, of what estate soeuer, are subiect vnto troubles, and vexations of minde. As if Salomon should haue sayd, You may looke for no other, all is vexation. I will tell you what you shal find of the world, delight in it as long as you will, All is vanitie.

3 Small cause had the Israelites to care for their continuance among the Taskemasters of Egypt, and as small cause haue any to desire to liue in this world, as in a Wildernesse amongst many Wolves. We know **CHRIST** our Saviour hath told vs, That beeing in the world, wee are not

[oh. 15. 13.

of the world : In, but not, of.

Here wee may not looke for perfect rest of bodie, or all contentment of minde, and therefore to meditate of deliuerance, may bee some refreshing to the distressed soule, who may poure out her complaints, saying: Would to God that day might once shine, when I shall see my Redeemer : when I shall come where is peace, within, and without, when I shall appeare before the presence of God with ioy, and be no more oppressed with griefe, disturbed with desires, molested with thoughts, but liue and rest for euer. Such is the lot of our estate present, To be borne to sorrow, to die .

4 What comfort can a man reape, or what quiet should hee take where want is miserable? plenty is full of perill, which way soeuer wee cast our eyes, we find cause of complaint, that wee may well count laughter error, saying, *quid insanis?* Why

Eccle. 2. 2.

art

art thou so mad? and subscribe to that of the Prophet, Lord, thy terrors haue I suffered from my youth vppward with a troubled minde. *Iustus non vinit vt vult, nisi eo peruenerit, ubi mori, falli, offendi omnino non possit*, The iust Man, saith S. Austin, liues not as hee would, vntill he come where hee cannot die, bee deceiued, or annoyed at all.

5 Hauing then so little cause to ioy in this life, where there is small occasion offred to make vs reioyce, where the minde is so inuested with cares, molested with griefes, vexed with pain, we may recofit with our selues the happinesse of them, who after the stormes of this troublesome Sea, haue cast Anchors in their safest Roade.

6 Noah had much molestation in the old world, hee had the waters swelling vnder him, & heauens darke and gloomie ouer him: at last the Arke staid vpon the Mountaines of Ara-

Psal.88.15.

Aug.de. Ci-
uit.Dei.lib.
14. cap.25.

Gen.19.7.

rat, and then was Noah a glad man: Lot was grieued amongst the sinnefull Sodomites, at last, God sent his Angels to take him cleane away. Elias mourned for a time, sate vnder a Juniper-tree, sent by his sighs to heauen, at last came the chariot, and then there was no more Iezabel to persecute him, no more false prophets to bad themselves against him. The Saints vnder the Altar may for a time crie, How long, Lord Iesus! after a little more suffering, their disgrace shall be turned into glory, their mournfull teares into a glad some triumph.

Pf. 42. 11.

7 Why art thou so vexed, O my soule, and why art thou so disquieted within me? O put thy trust in God. In the multitude of the sorrowes (saith the same Prophet) that were in my heart, thy comforts (Lord) haue refreshed my soule. Thereby shewing, that as the world had a multitude

tude of sorowes to assault his heart, so God hath a multitude of comforts to refresh his hart, amidst a Sea of sorowes. As our sufferings in Christ doe abound, so our consolations also in Christ doe abound too, saith S. Paul.

2. Cor. I.

8 Our Saviour knowing that his Apostles should haue many and great discomforts in the World, promiseth to send them, after his Ascension vp into heauen, another Comforter; for his presence was their comfort for the time being, and afterward in their deepest Prisons, they should haue the holy Ghost their fellow Prisoner, and howsoever the World did outwardly annoy them, yet they should inwardly haue a Comforter to make them reioyce in their sufferings, and after all, to reioyce for euer.

Ioh. 14. 6.

S. Chrysostome vpon that of the Apostle, Si Deus nobiscum,

Rom. 8. 11.

quis contra nos? If God bee on our side, who can be against vs? yea rather, saith hee, *quis non contra nos*, Who is against vs? nay, who is not against vs, if God be with vs? But howsoever they are against vs, they shall not preuaile, or long trouble vs: God is a rewarder of patience, and death the finisher of paine. We haue passed, saith the Prophet, through fire and water, not fire only as $\frac{3}{4}$ three Children, or water only as the Israelites, but fire and water, all kind of aduersities, we haue passed them, and so not staid in them, but thou hast brought vs to a place of rest: so rest will follow.

Apo. 22. 12.

9 Now therefore, though the burden bee heauy, yet it is a light somenesse to remember the way is not long. What saith Christ our Saviour? Behold, I come quickly, and my reward is with mee.

10 When the Apprentise calls
to

to minde, that his yeares of couenant will now shortly expire, and that then he shal haue his freedome confirmed, the remembrance hereof maketh many laboursome Worke seeme more light and lesse grievous vnto him.

The pooze Traueller in thinking of his Iune, goes on more cheerefully towards the end of his painefull Journey. The Bond-man in calling to minde the yeare of Iubilee, is wont with more patience, to passe thzough the years of bondage. Now then amidst the sundry sorowes, incident vnto the state of Man, and our condition here, a meditation of our end may much mitigate, if not altogether take away, the greatest sorowes of all.

Many are the troubles of the righteous, but the Lord deliuereth them out of all: how many and how great soeuer they are, yet an end they shall all haue,

Ps. 32. 19.

for the Lord taketh either troubles from them, or taketh them from troubles.

Great are their trials, but saluation will one day make amends, when they shall haue all teares wiped from their eyes, and their reward be so much the more ioyous, by how much the course of their life hath been grieuous vnto them.

II Seeing therefore, that on euery side we haue such vrgent occasson to passe the dayes of this wearisome Pilgrimage in anxietie and pensiuenesse of mind, may we not think them thrice blessed, who are now landed on the shore of perfect security, and deliuered from the burthen of so toilesome a labour, to bee where are no teares; and where there is no cause of teares, no trouble; for that there is no cause of trouble?

May wee not thinke them happy men, who are gone from
a sha=

a shadow of life to true life it
 seife, from darknesse to light,
 from trouble to rest, from men
 to God? May we not be refre-
 shed, I say, in calling to minde
 that this battell will one day
 be at an end, and we freed from
 the throwes of all these bitter
 calamities?

Well may we weep & mourne
 as Iob and Ieremie did in consi-
 deration of our birth or entrāce
 into this vale of teares, and
 often may we muse with glad-
 nesse of the time of our depar-
 ture from the same. After all
 sorowes and those threatning
 voyces, A voyce will come from
 the throne, when the vyall of the
 seuenth Angel shalbe powred out,
 and will say, *Factum est.* Now
 all is done.

Apo. 16. 17.

Though God do begin with
afflixite, I haue afflicted thee, he
 will surely end with *non affligam*
te amplius, I will afflict thee no
 more.

12 Consider we the state of
 man

man from the very beginning of Adam, besides his continuall trauel in the earth, the remembrance of his felicitie lost, could not but be irksome vnto him : he hath but two Sonnes, and one is taken away by death, Abel, in the flower of his age. Noah liues long, and what with his sorrows in the world, the coming of the flood, the mocking of his Sonne, wee finde his life moze bitter then a hundred deaths : so, to suffer is not our lot alone.

Ge. 22. 17.

First, God called Abraham, *Ad tentationem fidei*, to a trial of his faith : and after, *Ad benedictionem pro fide*, to a blessing for his faith, because thou hast endured by faith, in blessing I will blesse thee, saith the Lord.

CHAP.

CHAP. VIII.

*That the griefes of the body may also
moue vs, to enter into this serious
meditation of our end.*



When the Prophet
Daniel saw what
was, and in all
liklihood (vlesse
God had set to
his helping hand in time) what
still should bee the estate of the
people, while they were in the
thraldome of Babylon, hee
thought more and more of his
and their deliuerance, and be-
sought God to looke vpon the
desolation of his people, to shew
mercy for his mercies sake, in rid-
ding them from all.

When we see and feele what
is, and still will be the conditi-
on of this our Babylon: griefs
of body, & afflictions of mind,
we may in our highest deuotion
to God, call to mind the time
of our dismission, and our good

De=

Dan. 9. 8

*Orig peri-
archo. l. 3.*

Psal. 94. 4

*Psal. 124.
18.*

deliuey from all. **Pea**, we may consider, that there will come a day, when these crased bodies, subiect to seuerall infirmities, as the head to Megrims, the Lungenes to suffocations, the Joints to gowtes, the stronger parts themselves to conuulsions, by shynking in of the sinewes: there will bee a time, whē these bodies, I say, which haue holpen to beare the burthen of the day, shall with the happy soule liue together and reioyce together.

2 In the meane season, we may remember in all these infirmities, that of the Prophet, The Lord wil not faile his people, neither will he forsake his inheritance. Dauid knew it was Gods maner to try his seruants, and therefore in his afflictions hee made this protestation of himselfe, and them, though all this come vpon vs, yet will not we forsake thee.

3 It is our Isaaks vse, first to feele

feele vs by tribulatiō, and then
to blesse vs : be these infirmi-
ties of the body, we may consi-
der, Gods feeling. Now after
we haue suffered a little, then
take a blessing, my sonne.

4 Though the wind blowe
cold, yet doth it cleanse the good
graine, though the fire burne
hot, yet doth it purifie the best
Golde. Afflictions, as they
are *παθήματα* so are they also
μαθήματα both sufferings and
instructions. For these afflicti-
ons doe often cause an bitter
contempt of all worldly plea-
sure, humblenesse of mind, peni-
tence and sorrow of heart for
sins passed, and a more heedful-
nesse for the time to come; thus
by bodily chastisements, God
doth kill his and our enemies,
that is, our sins in vs.

By this means also, sickness
is vnto the faithful, as a Phy-
sician, & *que contristat*, & *que*
non contristat, in bonum mutat, both
things that make them sorrowfull
and

Gen. 27.
23.

Chrysol. sup.
ca. 50. Gen.

Psal. 137.
1. 2.

and those that doe not, God turneth all to their good, saith S. Chrysostome.

5 In the hundredeth and seven and thirtieth Psalm, the peoples captivity is thus mentioned, *Super flumina Babylonis*, By the waters of Babylon, wee sate downe and wept; In the Verse following: As for our Harpes we hanged them vp, vpon the trees that are there nigh. Wee sate downe, a token of their humilitie, and wept, a signe of sorrow and penitencie, as for our Harps we hanged them vp, which shewed they were now very far from mirth and melody. But here we meet with a question worth the asking; if Sinne and transgression were the cause that Adam had sorrow in the fruit of the earth, and Eue sorrow in the fruit of her womb; nay, that death was inflicted as a punishment vpon them & theirs, how is it that the punishment of Sin by Christ now taken

taken away, both sorrow, and death still remaine : I will shew you, sayth S. Austin against the Pelagians, how this holdeth. First, these were punishments for sinners, but now they are *Exercitia fidelium*, exercises of beleeuers, and so were they in effect in all ages.

6 All the life of Salomon was full of prosperitie, and therefore we find that Salomon did much forget God : but the whole life of Dauid had much aduersitie, and therefore we see by his Penitentiall Psalmes, and others, that Dauid did much remember God.

7 These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the worse part of man, saith S. Ierome, is sometimes punished, which is the body, that the better part of man, to wit, & soule in the day of iudgment may be saued) so are they in the cause, effects

Aug. de Remis. Peccat. cont. Pelag.

Hier. cont. Iovin.

effectes of Gods loue. For, though hee bee at some times a chastening Father, yet a Father: though a launching Physician, yet a Physician, & therefore one that loues, and that cures. We neede no more, but lay open our griefs, and let him alone with the saluing, who sees chastisements sometimes are as necessary for the soule, as medicines for the body, who knows better then our selues, how best to doe vs good.

Apoc. 3. 19

8 Wherefore though affliction be hard of digestion to the naturall man, though the potion be sharp, yet it is his, whose intent is to procure health, *quos amo castigo*, Whom I loue, I chastice, sayth Christ vnto his, whose loue in chastening we may not refuse. S. Chrysostome could say, *Magna tentatio non tentari*. A great temptation is it not to bee tempted at all.

9 Iob was a righteous man, by the testimony of him, whose testi=

testimony was most true. What sayest thou to my seruant Iob, an vpright and iust man, one that feared God? **The next newes** we heare of him, Iob is afflicted in bodie, from the crowne of the head to the sole of the foot. You haue heard (saith **S. Iames**) of the patience of Iob, and what end God made with him. **The holy man was tempted, to teach vs what wee should doe, when we are tried.**

Iob. 1. 8.

Iam. 5. 11

10 **S. Ierome** hauing read the life and death of Hilarion, who after hee had liued religiously, dyed most **Christianly**, folding vp the book sayd, well: Hilarion shall be the **Champion**, whom I will follow. If **S. Ierome** could say, Hilarion should bee the **Champion** whom I will follow; if chaste men may say, Ioseph shall bee the **Champion** whom wee will follow, then may afflicted men say for true patience, Iob shall be the **Champion** whom we will follow.

Toby,

Tob. 2. 10.

Toby, after the deed of mercy in burying ^{the} dead, was accepted of God: the next tidings we heare of Toby, is, the holy man Toby is stricken blinde, and lest Toby might surmise hee was out of the fauour of God, a reason is added in another Chapter, as some read, *quia acceptus eras Deo*, because thou wert accepted with God, thou wast tried.

Hest. 4.

II To suffer some chastisements, we may be content; for, respecting our sinnes, God by these afflictions doth lay but a soft hand vpon vs. Hester said:

Dan. 9. 20

Peccauimus contra Dominum, ideo punit nos, Wee haue sinned against the Lord, therefore a punishment is come vpon vs: so these bodily infirmities wee may impute them to our sinnes. So saith Daniel in his Prayer, We haue sinned against thee, and are made a reproch to all that are round about vs.

It was an ancient fathers prayer, *Domine hic tre, hic seca, &c*

in posterum sanes, Lord, here seare
and cut me, that thou mayst heale
me for the time to come : **Better
to suffer here then hereafter.**

Non respicias (saith Chrysostome)
quod via est aspera, sed quo ducit :
Respect not so much that the way
is painfull, as that the end thereof
is pleasant.

*Chrys. Hō. 7.
Ep. ad Heb.*

12 **When S. Iohn asked the
Angell what they were that
appeared in long white Gar=
ments, with Palmes in their
hands, the Angell answered,**
These are those that came out of
many tribulatiōs in the world. **To
shew, that after the stormes of
a troublesome life, they beare
Palmes and weare crownes, in
token of euerlasting triumph.**

Apoc. 7. 14

13 **There is a threefold con=
sideration, that may moue in
us matter of Meditation to
this effect. The first, *quid fuimus*,
what wee once were. The se=
cond, *quid sumus*, what vvee
now are: The third, *quid cri=
mus*, what after a short space
we**

I. Efd. 7.
August. de
Ciuit. Dri.
lib. 12. c. 21.

we shal be: what we once were,
is shewed by that of Esdras, O
Adam (sayth he) what hast thou
done? When Adam fell, wee all
fell: If the estate of man had
been without sin, mans estate
had bin as the Angels in Hea-
uen, saith S. Austen, *sine morte
media, immortalitatem consequuta*,
it had attained immortality with-
out passing by death.

Salomon in his princely seate
was cloathed in great royaltie,
and yet Salomon in all his royal-
ty, was not cloathed like the lillies
of the field. But neither Salo-
mon in all his royaltie, nor the
lillies of the fiede were euer
so clothed, as was Adam befoze
he lost the clothing of innocen-
cy. O happy Adam, if Adam had
considered so much.

14 Wherefoze as the people
in the time of the Prophet
Agge, beholding the forme of
the Temple, how farre inferi-
our it was vnto the former
glorie thereof, might well soze-
robo

row when they saw the one, and remembred the other. In like manner, when wee call to mind the state of innocencie, wherein God made all things for man, and man for himselfe (in that wonderful excellency) placed him in Paradise, a garden of all delights, subiect neither to griefe of body, or vexation of minde, we cannot but with some sorrow for sin, wherewith we should euer be at vtter defiance, remembzing our losse by sinne, bethinke our selues of that former felicitie, and in the first place, *quid fuimus*, what wee once were.

15 For the second consideration, *quid sumus*, what we now are, euen sojourners in this vale of teares, exiles from our native home, wher troubles come like Iobs messengers, no sooner one hath told his tale, but another steps in, to say as much, where men are beset with crosses and calamities round about, the
see=

Rom. 7.24

feeling whereof may moue vs to breake forth into that desire of the Apostle, Who shall deliuer vs from these bodies of death?

16 Cato the wise, an Heathen man, could tel his Schollers, that if it were offered him to be yong againe, hee would in no case accept of such an offer : so wearisome counted he the condition of his estate present.

Phil. 3. 21.

17 For that future State *quid erimus*, what wee shall bee, when these drossie bodies shall bee changed, and made like vnto the glorious Bodie of the Sonne of God, of which bodies God in mercie saith, as sometimes he said vnto Abraham, for Ismael, I will blesse him also : so of these bodies in their resurrection, though as Ismael they are not so free boyn as *Isaack* the Soule, yet shall they haue a blessing too.

18 A Christian remembrance hereof doth make vs desire with a longing perfection elsewhere.

where. Hope (sayth Salomon) that is deferred, doth afflict the minde.

Pro. 16. 42

In the meane season considering that *Nihil incundum, nisi in incundo illo loco*, Nothing is indeed ioyfull, but in that place of ioy: It may make vs the more cheerful to passe ouer the greatest griefes of body, and afflictions of minde whatsoeuer, which afflictions in this life, are testimonies of Gods loue, but in the life to come, signes of his iustice.

19 It is the wont of fathers to holde a hard hand ouer their owne children, when they suffer the children of Bond-men to goe loosely as they list: God that keepes an inheritance for his, after his rodde in correcting, hee hath a staffe of stay and comfort, and an inheritance in the end which makes amends for all.

Psal. 23.

Wherefore, we may reckon these tryalls as Harbingers,

I

to

to warne vs befozehand of deaths comming, & testimonies of Gods care ouer vs, as medicines to cure our diseases, which medicines, at the first they doe make vs sicke, but a little after wee are the better for them. In a word, these chastisements are as Schoole-masters towards our end, to teach vs this lesson of learning to Dye.

*Hier. de
Consol. in
aduers.*

If God (sayth S. Ierome) had promised vs all peace and quiet, both in this world, & in the world to come, then our troubles here might amaze vs, and make vs doubt of our future rest: but finding by prooffe, the manifold tribulations of this life present, wee may expect with comfort the promise of the time to come.

20 If a Heathen man could say, when hee saw a suddaine shipwracke of all his worldly wealth, all lost in a moment: *Woe* fortune I see thy intent, thou wouldest haue mee bee a
Whi=

Philosopher : how much more
may the Christian man say, af-
ter the many and manifold af-
flictions in minde and body :
Well, I see that God would
haue mee euen to become reli-
gious, and to enter into a medi-
tation of the life that is freed of
all : for departing this world
vnto God, wee cease to grieue,
wee cease to sorrow, wee cease to
sinne.

CHAP. IX.

*How much it concerneth euery one in
time of health to prepare himselfe
for the day of his dissolution.*

Seeing that our good
or badde estate in
the Life to come,
depends much vpon
the qualitie, or conditi-
on of the life present : for,
where the Tree falleth, there it
lyeth, and our passage in order,
is from the life of grace vnto

Ecc. 11.3

to the life of glorie : they see but little, that perceiue not how greatly it concerneth euery Christian in time of best health, while yet he hath day before him, to set forward in a prouident course, that so in the coole of the Euening, he may arriue at the port of euerlasting rest. To bee alwayes fearefull, alwayes watchfull, alwayes heedfull.

Salomon tels vs, the Ant by instinct of nature, remembers it wil not be alwayes summer: Jeremy tels vs, the Crane and the Storke thinke of another season to come: we may goe to schoole to these silly creatures.

If we remember Dauids blessed man, he is resembled vnto a tree that brings forth fruite in tempore suo. The fruite which the carelesse sinner bringeth forth, is often in tempore non suo, while he presumes to strike in with God in his last extremities. It is far better to encounter

ter in while the gate is open, then to knocke in vaine when the gate is shut, to seeke the Lord when hee may be found, then to be found of him vnpro- uided, when we would not bee sought. The Ship should be mended in the Hauen, not in the tempestuous Sea. The breach would bee repaired in time of peace, and not in hot skirmishes of war. In time a care would be had of our estate for a time to come.

2 The dayes of man are but short, his time vncertain, that little moment we haue, to provide for a state of all continuance, and gaine eternity in, is run ouer before we are aware : Gods mercy in giuing vs time and grace, passeth along as a pleasant Riuer : if wee stop the course thereof, by our continuance in sin, it wil arise high & turne into iustice, beare downe by force, and ouerthrow our surest repose in the world.

3 That which once, and ne=

uer but once, is done, should be aduisedly begun, carefully prosecuted, and most seriously laboured with all industry vnto the end: wee sleepe with our cause, and wee rise with our cause, as S. Austin speaketh.

Gal. 6. 10. **It is the counsell of the holy Ghost:** Doe good while ye haue time. **The place of making atonement with our aduersary is,** while we are in the way: if there bee no preparing oyle in our lamps, there will be no entering with the Bridegroom: if no running, no crowning. **For a sure rule it is with God,** Doe well, and haue well. **Liue the life of the Righteous, and dye the death of the righteous.**

Lac. lib. 6. **5 If any aske (sayth Lactantius) whether death be good or euill, my answer is,** Looke vnto the condition of the life precedent, which if it be passed ouer in vertue: O well is thee, and happie shalt thou bee: if otherwise, the case is altered,

Mors

Mors peccatorum pessima, the death of sinners is worst of all: for why? they passe over their days, saith Iob, in great tollity, and sodainly fall into a sea of miseries.

Iob. 31. 13.

Because wee know not the day, wee should watch euery day; because we know not the houre, we should watch euery houre. Wee see, that in matters of waight, foresight and deliberation is wont to bring them better to passe. Those that runne for a corruptible crowne, saith the Apostle, abstain from all things: then wee for an vncorruptible crowne, ought to doe as much. The husbandman will take his season, the Souldier will watch his fittest time to assault the enemy, euery one will cast the best way to compasse the busynesse hee hath in hand: and shall the Christian man be altogether carelesse and negligent in preparing himselfe for his departure? God forbid.

1. Cor. 9. 25.

Should hee not turne to God,
 but when the fauour of God is
 turned from him? Should hee
 put off a matter of so great
 weight, as his conuersion
 is, vntill the last extremities?
 it is no safe course so to doe:
 when the infirmities of body in
 the Patient, and griefes of
 minde make him vnfit for so
 needfull a charge as hee hath,
 at these times to dispose of
 things. When by reason of pain
 he is neither, for the most part
 willing, nor able to order a-
 right his conuersion to God,
 then and not before, to thinke
 of the welfare of his soule. Is
 this well? No certainly: It is
 the Wise-mans wise counsell,
Ante languorem adhibe medicinam:
ante iudicium interroga teipsum:
 Before thy languishing grieve,
 consult of the medicine: before
 iudgement, examine thy selfe. A-
 bigal shewed her selfe a prou-
 dent woman, who went before-
 hand & pacified Dauids wrath,
 and

and so preuented imminent dangers.

6 The Prophet Dauid exp= pressing the prouident care and carefull prouidence of an holy man, sayth, *Orabit ad te in tempore opportuno.* Hee shall pray vnto thee in a time conuenient, or remember thee, O Lord, in a time when thou maist be found.

Psal. 33. 6.

The carelesse seruant that sayd in his heart, The Master doth deferre his coming, the Master of that seruant shall come in a time he thinketh not, and giue him his portiō, where shall be weeping and gnashing of teeth: for if they are happy, whom hee shall finde so dooing, then what are they whom hee shall find not so doing? Happy are those seruants who attend his returne, these are those that sometimes looke forth, As Abraham at the entrance of the Tents: these are those who haue their loynes girt, their lampes burning, oyle readie:

these are those that wait with the Wise Virgines for the Bridegroomes returne: these are those whom their Lord shall finde *sic facientes*, so dooing, and therefore make them rulers ouer much, Take them by the hands, and bring them to the participation of euerlasting ioy.

Vener. Bed.
in Luc.

7 To conclude, these are those who are euer ready (saith Beda) whether the great Lord knocke or come, *Pulsat, cum per aegritudines ostendit mortem vicinam; venit, cum iudiciū apparet*: He knocketh when by sicknesses he sheweth death is neere; he comes when he appeares to pronounce iudgement. O that men would with carefulnes prepare themselves in time, while they are their owne men, they shall one day finde the benefite of this carefulnesse.

8 To him that passeth thorough darke places, one light carried before him, wil do more good,

good, then manie that are brought after. For him that undertaketh a long iourney, aduice befoze hand will stand him in stead.

For this spiritual boyage, the bow of the Prophet should be the bowe and resolution of euery particular man, by the assistance of Gods grace. *Dixi custodiam vias meas*, I sayd, I will take heed vnto my wayes.

A religious preparation in time would do men more good then they are aware: happie are they that seeke the Lord while hee may bee found, for there will come a *Non noui vos*, I know you not, for them that come to buy, when the market is done.

9 Christ wept for the men of Ierusalem, which would not weepe for themselves, and all was, because they knew not the things that did belong vnto their peace, *in die sua*, in that day of theirs.

Luc. 19. 41.

Antio-

. Mach. 6.
12, 13.

Antiochus after his many iniuries offered vnto the people of the Jewes, and vnto the Temple of God it selfe, taking sacrilegiously from thence the ornaments appointed for Gods seruice, when the Lord called him to answer the cause at his owne consistorie, he could then wish he had neuer medled with sacred goods, only consecrated *ad pios usus*, to the Church, to godly vles.

When Pharaosaw the Sea ready to swallow him, he could then no doubt be sorry that euer hee had wronged poore Innocents, and oppressed Gods own portion. When sleepe is gone from their eyes, when rather extremity of griefe then true sorrow doth rake out a little like repentance from the most carelesse: when rest is departed from their tossed beds, then many may wish, that they had vled lesse oppression, that they had fasted often with the Apo-
stle

Stle Paul, prayed with Daniel, wept with Mary Magdalen, Itued in meane estate, and so haue feared God, rather then to haue enioyed the pleasures of sinne for a season, which they finde to bee full of bitterness at the last. These things should be considered in time, and now is the time.

10 They shall seeke me (saith Wisdom, speaking of negligent sinners) but they shall not finde mee, and why? because they seeke when it is too late. The foolish Virgins may call Lord, Lord, but when the Bridegroom is past, and that milde countenance of Christ turned away, the wofull plight of these Virgins shall bee such, as it were enough to breake their hearts with sorrow, if it were possible for their hearts to breake.

Are not the pleasures of sin deare pleasures? Had we not neede then in a case of such importance,

2. Cor. 11.
17.
Da. 9. 21.
Luc. 7. 18.

Pro. 1. 18.

Mat. 25. 11.
12.

Eccle. 2. 6.

portance, to stand euermore ready by a serious preparati-
on for our end : To holde vs fast
in the feare of God, and to waxe
old therein, as Syrach counsel-
leth vs ?

*Fuf. Emif.
Hom. ad
Mona.*

11 Moreover, this our conti-
nuance here is certaine in vn-
certaintie, therefore saith one,
*Nobis certam solitudinem impnoat
incerta conditio*, Let our vncer-
taine condition put into vs a
certaine carefulnesse of our estate
to come. If in any thing, that
care of the Prophet is to bee
remembred, who would not
suffer his eyes to sleepe, nor his
eye-liddes to slumber : it would
surely in this of all other be re-
membred.

Who would passe a day in
sinsfull security ? Who would
lay him downe in that state of
life, wherein hee would be loth
to bee gone and leaue this Ta-
bernacle ? Do not many meete
with death, & are they not of-
ten surpris'd at places of great-
test

test triumph, where men are wont to think of nothing lesse? now merrie, and in short time mourned for? a Bone in the meate, a huske in the cup. The laying waite of an enemy, hath made many a stout Champion, after manifest perils escaped in the middelt of the hatefull enemies, to yeelde by so weake a meanes, whether they would or no. Isaak the Patriarke, Aaron the Priest, Dauid the Prophet, Iosias the young Prince, Israel the people, by little and little all were away: Bee the day neuer so long, at last comes euensong.

12 Many good friends oftentimes in this world, shake hands at parting, & we see their next meeting is at heauē. Wherefore when we keep our solemn assemblies, wee had neede keepe them religiously minded, for we know not whether wee shall euer keepe them any more. Whē we make our humble repentance

Eccl. 3. 6.

penitance to God, we had need doe it sincerely indeede, it may be our last.

There is a time to seeke (saith the wise man) here is the time of seeking, life is here wonne or lost, heere provide, and be safe for ever. And because the time is short, let them that vse this world (saith the Apostle) bee as though they vsed it not : This is the sure way, though narrow, this is the right gate, though straight, and it leadeth vnto life.

Sathan he is buisie, because his time is short, and therefore his wrath is the fiercer: At first he assaulted the Church by violence, but now by deceit. The woman was deceiued (saith the Apostle) deceiued, and so not ouercome; whereby wee may learne that our relapses into sinne, come not so much from our enemies force, as from our negligence. But we remembering the continuance of time,
should

should vse all diligence, and haue the greater care to preuent the subtle serpent. Wee know not whether wee shall haue so fit a time of repentance euer hereafter.

It is said of certaine hawks in colder countries, that they are most earnest and eager to take their prey, when the day light there, is of least continuance. Let vs not care so much what shall bee after vs in the world, but let vs care what will become of vs when wee are departed hence, in *h* world to come. Heare good counsell (saith *S.* Anstin) Doe that before death, which may doe thee good, when thou art dead.

13 The Church doth pray (and *h* in most Christian manner too) that the faithfull may be deliuered from suddaine or unprouided death. And surely great cause hath the sober Christian man to desire rather leisurely to yeeld himselfe to God,

*Aug. in
Enchirid.
ad Lau. de
Dulcit.
Quest.*

God, if it shall so stand with his good pleasure, then to be taken in a moment from the society of men. To haue a good departure out of the worlde, may bee a good mans prayer, and to close vp the course of life with a treatable dissolution, is þe faire Christian end wee may all beg at the hands of God.

Notwithstanding, when the mind is well prepared, & euery day resigned to his will, who knoweth better the our selues, how best to bring vs to his Kingdome? Though the Christian end his dayes by a more short riddance from these bodily infirmities, the suddainenesse, with Gods helpe, is no preiudice vnto his future good, that liues euer prepared for the day of his departure, and they are not ouertaken with death, how suddenly soeuer they are gone, that dayly minde the time of their dissolution.

14 Wee may remember that
if

if wee respect our estate, and condition of life, we are all at one, and at the selfe same stay, *Considera* (sayth *S. Bernard*) *non qualis sis, sed qualis fueris.* Consider not so much what thou art, as what thou shalt bee. What is become of all Adams posteritie, for these many hundred yeares passed? excepting a remnant, are they not all gone? must not the remnant follow after?

15 Moses mentioning the age of those who liued before the flood (when as yet the dayes of man were of more continuance then they are) saith, All the dayes of Seth were nine hundreth and twelue yeares; and hee dyed. All the dayes of Iered were nyne hundred sixty and two yeares, and hee dyed. All the dayes of *Methusalech*, were nyne hundreth sixty and nine yeares, and hee dyed, that same, & *mortuus est*, & he died, will ere long be the clause appliable to

Ber. de consid. ad Eng. lib. 3.

*Gen. 5. 8.
20. 7.*

Luc. 28. 4

to vs all. In the meane season wee read the Epitaphes of others, and follow the funerals of some deare friends : wee see many, as those in whome the tower of Siloa fell, gone in a moment, they are warnings sufficient (if warnings will serue) to make vs liue prepared for our end.

16 Carelesse men (saith one) are not vnlike dissolute seruitors in Princes Courts, who hauing their allowance of lights, spend them out in riot, and so at last are faine to goe to bedde darkling : prouident Christians haue a foresight to thinke of the time to come; consider this transitory estate wil haue an end, and therefore prepare for another world, where they may haue a stay or perpetuity of rest.

17 Now then to be euer in a readinesse for the giuing vp our account to God, to liue prepared for the day of death,
the

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the vncertainty of life, the
weightines of the charge may
iustly moue vs all to be carefull
indeed. How much therefore it
concerneth vs in time of health
to prouide for another world,
euery one doth see, wee haue
not two soules, that we may
hazard one.

In the 23. of Leuiticus, God
tels his people of a day and a
way of reconciliation or at=
onement: hee that humbleth
not himselfe that day, it should
goe euill with him; whence
they might perceiue, how that
it should goe well with them,
that did that day humble the=
selues. This life is the day
of reconciliation: if wee now
humble our selues, it shall by
the grace of God goe wel with
vs. In the twelfth of Exodus,
God willed his people vpon
their passage out of Egypt, to
haue their loines girt, their staues
in their hands, their shooes on
their feete, that there might be
no

Luk. 16. 3.

Leuit. 23.
27.

no let when the time of their deliuey should come: we know not how soone God will send vs from this Egypt : Iesus Chzist grant we may keep our Passeouers with soules prepared to be gone.

Who so feareth the Lord (saith the Wiseman) it shall goe well with him at the last, and hee shall finde fauour in the day of his death.

CHAP. X.

The manner of this preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.



He meane then to dye the death of the righteous, is first to liue the life of the righteous.

The meane to liue with Abrah^{am}.

ham, is heere to walke with Abraham; for God hath appointed a vertuous life to goe in order befoze the great reward of eternall life, not as the cause, but as the consequent of our blessed righteousnesse in Christ our Sauour.

2. What remaineth but to frame the premises, as wee would finde the conclusion; To sow as we would one day reap; for those that will lie soft, must make their bed thereafter, and to liue the life we hope to liue, is in a generality heere to liue religiously, *Si non in hac vita, non post hanc vitam*, if we provide not in this life, there is no providing after this life.

3 The old Christians made the world to read in their liues what they did beleue in their hearts, and gaue occasion to heathen men to say, This is a good God whose seruants are so good. Heathen men see & heare of the great deuotion of the old

*Aug. de cur.
ger. pro
mors.*

Iust. Mart.

old Christians : they in effect thus reason : Surely these men are of God, these without doubt look for a world to come. The labours, the learnings of the ancient Fathers, their sincerity amongst men, their devotion to God, it was the wonder of the world. The servants of Ahaziah tell their Master of the man that mette him in the way, his attire, his wordes, &c. Ahaziah saith it was Elias the Thesbite. Therefore then this good and holy conuersation of life after the example of good men, what better state for a Christian man to stand in, euer prepared for his end?

1. Sa. 12. 3.

4. Was not that a memorable protestation of Samuel, when before his death, in the presence of all the people, hee declared as thus, his integritie of life? Behold, heere I am, beare record of mee before the Lord and his Anointed. As if hee

hee should haue sayd, *Give me*
my Quietus est at parting, Whose
 Oxe haue I taken, to whom haue
 I done wrong? The peoples re=
 ply in effect was, Now God be
 with thee good Samuel, to
 whome thou art going, thou
 hast indeed done vs no wrong.
 And so with mournfull heartes
 they gaue him this good testimo=
 ny at parting.

5 That of S. Paul, when he
 tooke his farewell of the men
 of Ephesus, who wept aboun=
 dantly for the words he spake,
 being chiefly sorry they should
 see his face no more, I take you
 to recorde this day, I am pure
 from the bloud of all men, I haue
 coueted no mans siluer or gold.
 After so good a life, was not
 this a good farewell? That of
 Simeon a iust man, one that
 feared God, and waited for the
 consolation of Israel, was it
 not a godly course, to embrace
 Christ, and Pray to depart in
 peace?

Acts. 20.
 16. 27.

Luk. 2. 19.

Poss. de
Amb.

6 O good life (saith an ancient Father) What a ioy art thou in time of distresse? It made the same Father neither ashamed to liue any longer, because he had liued honestly, nor afraide to dye, because he had a good Lord. Sweete is the felicity of that man, whose workes are iust, whose desires are innocent.

Plutar. in
vita Peri.
Plu. in vit.
Lysand.

7 Plutarch writeth of Pericles, that hee neuer caused man to weare sorrowfull attire, hee was so harmelesse. And of Lysander, that he was more honoured after his death, then euer he had been in his life, hee was so vertuous. But the Wiseman speaking of the seruants of GOD, who passed through the daränesse of this world with lampes in their liues, which both light themselves and others: The righteous (saith he) are had in perpetual remembrance, their bodies are buried in peace, but their name

Ecc. 44.14

name liueth for euermore.

For such is the power of vertue, as it makes men not only honoured when they are alieue, but also when they are dead, & it is wont to take good men out of their graues, & cause the to liue in the mention of long posterity, hauing their names registred and inrolled wth the Saints of heauen, & their fame canonized in the booke of life.

These stood euermore vpon their departure, hauing that heauenly treasure of a good conscience, peace, and tranquillity of mind: When the euill are tossed, saith the Prophet Esay, as the raging waues of the Sea, their name perisheth, saith the Wiseman, as if they neuer had bene.

8 Thus the Innocent life like the watchfull seruant openeth the doore gladly, when his master knocketh, but the retchlesse seeketh corners, & boeing ashamed to be seene, nay, saith

Es. 57. 20.

one, *Pudet videre eum quem contempsisse meminit*: Hee is ashamed to see him whom he remembers he hath contemned, the one is quit by a ioyfull proclamation, 'the other found guilty at the barre of his owne conscience.

Phil. 1.

Hee that will say with the Apostle, *Mors mihi lucrum*, Death is to me aduantage: must liue with the Apostle, *πᾶσι συνειδήσεσιν ἀπαθῶν*. *Omni bona conscientia*, with all good conscience, I read of one who a little before his departure from the world, spak these words, to thē about him, My friends, I now find it true indeed, he that leaueth al to follow Christ, shall haue in this world *Centuplum*, a hundred fold: I haue, I haue, I haue that *Centuplum*, peace of conscience with mee at parting Thus much in generall of preparing our selues for the time of our dissolution.

To come neerer home, the applyng of himselfe to Faith, Hope, and Charitie, is that Christian

Christian estate wherein the
seruant of **G D** once settled,
neede not to feare to speak with
his enemies at the gate.

Pf. 128. 5.

Faith is the staffe, whereu-
pon wee stay both in life and
death, which faith tels vs, that
G D through **Christ** is become
our welfare. By faith we are
blessed, saith **S. Pau'**, in the
third to the Galathians. By
faith we reioyce in tribulation,
in the first to the Romans: By
Faith wee haue accesse vnto
G D in the third to the Ephesi-
ans. This is the shield where-
by we quench the fiery darts of
Sathan. This is the meane
whereby we resist his power.

Gal. 3. 9.

Rom. 5. 2.

Ephes. 3. 12.
Ephes. 6. 6.

10 **Nahash** the Ammonite
would make peace with **5** men
of **Isabell** **Gilead**, but vpon con-
dition, that hee might thrust
out their right eyes. This olde
Ammonite our enemy would
offer peace to **G D**s Childzen,
but it is vpon condition, for he
would haue their right eye, or

1. Sam. 12.
2. 3. 4.

that blessed faith that holds the soule=sauiug loue of Christ crucified, put out: but will the true Gileadites yeeld to such a condition? No: not for ten thousand worlds of riches.

11 Haue we any thing to do at the throne of God in heauen? there we haue but two pleas, the one of innocencie, the other of mercy. Because we cannot plead the plea of innocency, faith bids vs boldly plead the plea of mercy, and tels vs, the Judge is reconciled.

Rom. 5. 1.

What shal separate vs being once confirmed in faith, from the loue of God in Christ Iesus? Shall powers or principalities? things present, or things to come? No, neither life nor death.

Rom. 8. 8.

12 What manner of faith Christ commēdeth in the Gospel, we reade by that of Mary Magdalen, who after sorrowing and weeping for her sins, Christ tels her, Thy faith hath made

Luk. 7. 50.

made thee whole: as if he should haue said, Mary, this weeping, this repenting faith is faith indeed. When he had scene the religious duety of the Samaritan, that came backe to giue God praise, and fell downe at Christs feete, hee saith vnto him also, Thy faith hath made thee whole: as if he should haue sayd, This humble faith, this religious faith, is a sauing faith: Goe in peace. The blind man that cried, Sonne of Dauid, haue mercy vpon mee, and being reproued, would not leaue mercy, vntill he obtained mercy, Christ said to him, as to the former, Thy faith hath made thee whole: as if he should haue said, this praying faith of thine is a good faith, Receiuethy sight. What made many old Saints to endure bonds and imprisonment, to be stoned, to be hewn asunder? It was faith (saith the Apostle.) This was no pallie-faith, but firme and

Luk. 7. 50.

Luk. 23. 42

He. 11. 37.

Rom. 14. 8

constant vnto the end, that
cōforts the languishing mind,
and saies, If we liue, wee liue
vnto the Lord, yea, Whether
we liue or die, we are the Lords.

Rom. 5. 5.

Ro. 13. 25.

1. Thes. 1. 6

Heb. 4. 16.

13 To this faith is adioy=
ned Hope, which is called by
the holy Ghost, the Anker of
the soule. The Anker lyeth
deepe, & is not seene, and yet is
the stay of all. So hope rea=
cheth farre, it is of things vn=
seene, and yet holds all sure a=
middest the surging waues of a
boisterous world: this hope
maketh not ashamed, abideth
with patience, reioyceth in
afflictions, is as S. Austin cal=
leth it, the very life of life.
For why? it bids vs go com=
fortably to the throne of grace,
and not to refuse the changing
of these mortall bodies: That
wee may receiue them in a better
resurrection.

14 In the third place, Cha=
rity the vnseparable compani=
on of faith, may be considered.

God

God in the Creation did separate light from darknesse, we may not in the state of iustification ioyne the works of darknesse, as enuying, strife, and contentions, with the light of faith which are weaned together as was h Coate of Christ, and therefore are not diuisible.

15 In the second Booke of Kings and the tenth Chapter: when Iehonadab came towards Iehu, as if he had some earnest intent to be his follower: Iehu said, Is thy heart vpright with mine? Hee answered, it is: then quoth Iehu, giue mee thy hand. Our noble Iehu, whome God hath set vp to pull downe the power of darknesse, sayes to al that would professe his name: Is your faith vpright to mee? then giue mee the operation of your hands.

16 The children of God as they shall differ from h children of this world hereafter, so must they differ from them heere by

h 5 good

Ro. 13. 15.

2. Reg. 16.
15.

Mat. 2. 18.

Gen. 1. 12.

Io. 13. 35.

*Aug. de spi-
rit. & ani-
ma.*

good works, which do manifest themselves by Christian charity: Christ saies vnto his, as the Lord of the Vineyard sayd vnto them in the market place, *quid statis otiosi*, why stand ye idle?

Faith is like Rachel mourning for her children, lamenting the defect of good works: and faith saies as Sara, Giue mee fruit or I dye: Moses saith, that euery tree brought forth fruit according to his kind; faith is a good tree, it should therefore bring forth fruit according to his kind. Our Saviour Christ saith to his Disciples, By this shall all men know you, whose you are, in that you loue one another. If we haue loue, saith S. Austin, we haue God, for God is loue, loue was the way wherby God came to vs, and loue is the way whereby we goe to God.

If this loue of God decay, the loue of thy neighbour will soone come to nothing. Dauid puts these together, when hee saith,

saith The foolish said in his heart,
There is no God: he by and by
addes, they are corrupt and be-
come abominable.

17 Cain offered bad offerings,
which was a token that his loue
of God waxed cold in Cain, it
was not long after that he laid
violent hands on Abel, which
shewed that he had lost withal,
the loue of his neighbour. But
O Cain (saith S. Ierome) what
doest thou? what cause hast thou
of this cruell hatred, and desire of
shedding innocent blood? *Quid
commeruit frater? Quam vim intulit?*
what hath thy brother deserued?
what violence hath hee offered?
hath thy solitary brother displea-
sed thee, because he pleased God?
thou know'st not what a losse thou
shalt haue in the misse of so good
a companion. But enuy and vene-
mous malice, where it once ente-
reth, how doth it blind the vnder-
standing, nourish and incense vn-
charitable minds to commit most
foule and vnchristian attempts?

Shall

Psal. 14. 1.

Gen. 4. v.
5. 8.

Hier. de.
conf. in
Aduers.

Shall we lend enuy our wil? shortly will it become our Lord.

If you wil heare how Lamech **that was an euil man, speaks.**
 Gen. 4. 4. If Cain were auenged seuen fold, I will be auenged seuentie times seuen fold. **Here is nothing but a minde set vpon reuenge.** But if you will heare how Dauid the man of God speaks. Is there any of the house of Saul, that I may shew mercy vnto them? **He speaks of loue and kindnes towards his very enemies, and so spake Ioseph when hee forgaue his brethren.** Because (saith he) I my self am vnder the hand of God.

18 All that wee can doe forgiue our enemies, are *παραπτώματα* offences, or some small trespasses, but those w^{ch} God forgiueth are *ὀφειλήματα*, debts of great importance: we release some few pence, hee talents, & those ten thousand too.

19 Thrasibulus a Heathen man, to renew amity lost among men, made a Lawe *ἀμυσίας* of
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of forgetfulnesse of all wrongs
and iniuries that had been of=
fered : it is not a lawe of Thra=
s. bulus, but of Christ Iesus,
Forgiue, and it shall bee forgiven
you.

20 What hath heauen more
glorious, then the vnion of the
Trinity? what hath the earth
more heauenly, then consent
and vnitie? When one Riuer
runneth towards the Ocean,
it is a good course, and goes as
it should; but when it meeteth
with another Riuer, then they
make a current indeed. When
the loue of God doth carry vs
along, we goe well, but when
this meeteth with the loue of
neighbours, then wee set for=
ward with a maine streame in=
to a sea of all blessednes.

21 A speciall meane to in=
crease this double loue in the
hearts of all beleeuers, is a
frequent participation of the
holy and blessed Eucharist,
which is called of some *epositor*,
that

that is to say, a most necessary
prouision for our spiritual voi-
age : of this I shall speak more
at large in another place. O
blesSED mySTery, which amongst
other high and heauenly ef-
fects, is a meane to strengthen
vs in this great iourney, and
comfort vs towards the end of
the way !

22 Thus setting our selues
in order, wee may accept of the
time whensoever it shall please
God, that brought vs into the
world, to take vs from this
our continuance in the same.
The condition of life, wherein
wee may stand prepared, re-
quires our Christian practise,
the happinesse of this conditi-
on, wee shall finde, when wee
come vnto the state of all happi-
nesse.

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CHAP. XI.

How the Christian man should demean himselfe when sicknesse be-
ginneeth to grow vpon him.



The first and prin-
cipal thing reli-
giously to be re-
membred in the
begining of sick-
nesse is, that the
soule do call her selfe to a seri-
ous account of sinnes passed, of
the euill committed, and the
good omitted: remembzing that
of the Prophet; *Dixi, quod con-
fitebor aduersum me iniustitiā meam,*
I sayd, I will confesse against my
selfe, my owne vnrighteousnesse?
Therefore, by an ancient de-
cree informatiue, the sicke was
inioyned, befoze sending for the
Physician, to make first a con-
trite confession, and humble ac-
knowledgement of his sinnes,
as if our sinnes were (as they
often are) the cause of our sick-
nesses;

Psal. 32.9

In decre.
vine.

neiles ; and surely, this decree was very respectiue ly had in ble. We will open our griefes and sores to the Physician of the body, and when we humble our selues vnder the hand of God we open our sinnes to the Physician of our soules, who can best apply the best Medicine. Thy mercies, O Christ Iesus.

Ioh. 5. 23

2 Our Saviour hauing restored to health, and cured the man that lay by the Poole side and had bene sicke so many yeeres, he giueth him absolution, who is the sole absoluer, for all is in mercy. Behold thou art made whole : That was for the time past, next he addeth a caution, as a Memorandum for the time to come: Sinne no more, lest a worse thing come vnto thee. Made whole, therefore sometimes a diseased creature, made whole, therefore not of thy selfe whole ; made whole, therefore now a sound man: Sin no more,

Ioh. 5. 14

left

lest a worse thing come vnto thee. Hee that afflicted thee for a time, could haue held thee longer : Hee that touched thee in part, could haue stricken thee in whole. He that layd this vpon thy body, hath power to lay a greater rodde vpon thee, on body and Soule : Sinne no more.

So by this we see, that bodily sicknesses may moue vs to cry out with the Psalmist, *Pecata iuuentutis ne memineris Domine.* Lord remember not the sins and offences of our youth: and say with the same Prophet, *Ab occultis munda nos,* O cleanse thou vs from our secret finnes.

3 When sickness beginneth sharply to touch vs, we are carefull (as I said) in seeking, and sending to procure the health of the body, as Asa sought to the Physicians to heale his disease, when hee should haue rather sent to the Prophet, to haue giuen him
some

Psal. 25.6

2. Chr. 16.
12.

some spirituall receipt for his sicke soule. The woman in the Gospell spent all that euer shee had vpon the Physicians, and in the end shee was neuer the better, but once comming to Christ, shee came where shee might haue cure, and had indeede.

4 When the Physician hath done, then we can bee content the Diuine should begin: as if some fewe words of ghostly counsel were enough, when we see there is but one way with vs. No, no, the first and chiefest care in all extremities should be a penitent implozing of the helpe of God, who in this case doth oftentimes cure both body and Soule, and lengthen the dayes of sorrowfull suppliants, as hee did the dayes of Ezechias.

First therefore take a good quantity of repentance, two handfuls of faith in the passion of Christ, put both together

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ther with a purpose, by the
helpe of God, for to walke vp=
on it in holinesse of life, and ap=
ply this as a good receit, for
thy sickely Soule, which hath
taken a dangerous surfet in
sine.

5 The lump of dried figges,
(meanes ordained by God for
the bodies health) haue also
their conuenient vse. The phi=
sicians we honour, but it is for
necessities sake, that vnnecef=
sary maner of vsing of physick
which maketh health sicke; a=
way with it a Gods name.
The physick of the Soule hath
the best cordials for the peni=
tent Patient.

That of the people in the
booke of Numbers may be re=
membred, who beeing stung
with the Serpents in the wil=
dernes, hath no better mean of
succour, then the looking vp to
the Serpent, which Moles as a
meane ordained by God, set
vp for the procuring of their
health:

Esa. 38. 2.

Nū. 21. 28.

health: we haue no further refuge in time of neede, then the lifting vp of the eyes of our soules to behold Christ crucified.

6 The people cried vnto Moses and Aaron, but ther was no helpe, vntill God in mercie appointed this miraculous mean. No relief could be found in the Walwe for the distressed soule, vntill God in his wonderfull loue rayled vp a mighty saluation in the state of grace. The serpent was lifted vp on high, that all might beholde him, so was the Son of God, that all beleeuers might receiue sauing health from him, and by him. In the curing of those who were stung by the Serpent, it was *vide & viue*, looke and liue, for Christs curing it is, *crede & viue*, beleeuue and liue.

Num. 21. 9

Ioh. 3. 14.

7 This blessed meane in times of greatest extremity doth adde no small comfort to the afflicted And thus the principall care, when sicknesse begins

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ginneth, being an humble ac=
knowledgement of our sinnes,
which may moue vs to say, as
Iosephs brethren, Therefore is
this trouble come vpon vs. A har=
ty confession of them all, an
humble desire with bended
hearts and knees for remission
thereof, by him who is the hope
of the distressed, the ioy of the
afflicted, the curer of the sicke,
and the resurrectiō of the dead,
a willing minde to be deliue=
red from the bands of sinne,
may make vs crie with the
Prophet Dauid, I am so fast in
prison, that I cannot get out. And
last of all, a ioyfull lifting vp of
the hart to the throne of grace,
may make vs willingly re=
nounce the world, and resigne
ouer our selues vnto his diuine
pleasure, to whose appointmēt
we ought with patience meek=
ly to submit our selues. First,
God sent Ionas to warne Nini=
uie, and seeing the repentance
of the people, then comes a
mes=

Gen. 42. 21

message of mercy, these tryalls are as forewarners.

8 We see we are in his hand who alone hath power ouer all flesh: when we are in want we then know the benefit of plenty, when we are in bondage, we then best perceiue the good of freedome, when we are in sickness, wee most thankfully acknowledge the blessing of helth (if we haue any thankfulness) and may easily gather how God by lingring sickness, doth in mercy stay till wee make vs ready. If it shall please him to adiourne the time of this our Pilgrimage, we ought to offer a determinate purpose, as a sacrifice vpon the altar of our hearts, to blesse him who hath euer blessed vs, to serue him truly all the dayes of our life. And thus hauing our trust in Christ crucified, we make this resolution: If we liue, we shall do well; if wee dye, wee shall doe better.

Chap.

CHAP. XII.

How the sicke should dispose of worldly goods and possessions.



Is sinnes being by the sicke person confessed, his soule religiously commended vnto God, his desire either to liue or dye, giuen ouer to the diuine prouidence; an orderly disposing of these temporal blessings which GOD hath heere lent vnto his seruants, (as oares and sailes to bring passengers to their long Hauē) is very conuenient for every Christian in time of health, and nothing ominous, as some haue timerously doubted. Experience dooth shewe, that wise men haue afterward liued long, done ful wel, and serued God many yeeres in the world. A great temptation

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tion in sicknesse is, the loue of the world and worldly things: for that most affecteth a man towards his death, which hee most loued in his life, as riches, lands, wife, children. To provide a remedy against this, it is needfull for a man to haue his last Will and Testament ready, and in his extremities not to bee troubled about the ordering of worldly goods, when he should be ordering his soule. Now then of disposing worldly goods and possessions, of disposing blessings temporal.

Gé. 25. 36.
1. King. 1. 25.
Tob. 4. 20
Esay. 38. 1.

This disposing of blessings temporal, maketh vs not to die the more quickly, but the more quietly, & therefore it was put in practice of Abraham, when he gaue the principall part of his goods vnto Isaac his sonne, and vnto others: Abraham gaue gifts or legacies: this did Dauid, Tobie, and Ezechias for the quiet of succeeding posterity, they

they disposed of earthly possessions, going to possesse heauenly.

2 In this disposing to be aduised by them, whose learning and knowledge is approued, doth much further the well ordering of all. Wee shewe our thankfulness vnto God, and charitie to men, when we become beneficiall vnto others, remembꝛing whose saying it was : It is a blessed thing to giue.

Act. 20.

3 In which giuing, the maintenāce of Churches, Colledges, Schooles, Hospitals, and such like godly bles should (where ability is answerable) be chiefly remembꝛed : for by these deeds of mercie, wee doe not onely our selues acknowledge Gods goodnes, but make many others, when wee are long since dead and gone, blesse him in the participation of the same.

4 Mercifull men (saith the
L Wise=

Eccl. 44. 2
15.

(Life=man) haue honored God by this means : and how ? The Lord hath gotten great glory by them. To giue vnto the poore in time of sicknes is good, but more acceptable were it to doe it dayly, and in time of best health.

This giuing, is the ship that will neuer strike against the rocke, but bring our merchandise home in safety. This giuing is the most gainfull interest. When the mercifull shall receiue a thousand for one, and finde in another world the reward of lending vnto God : that is to say, of giuing vnto the poore : for he is their surety, they shall not haue losses by him.

In hoozding by our riches (saith Gregory) wee lose them, but in dispersing them abroad, we most surely keepe them. To disperse them when wee can hold them no longer, is not so good, though commendable :

in

in this kind, with Iob not to eat
our morsels alone, but to giue
our bread vnto the hungry, nay
to take from our owne plentie,
to giue vnto Christs little
ones, is commendable indeed.
Blessed is hee (saith Dauid) that
considereth the poore and needy.
The Lord shall visite him when he
lyeth sicke vpon his bed. A cup
of cold water shall one day not
want a reward, not simply as
a reward, but as a reward in
his name, by whom all things
are acceptable.

Psal. 141. 1

Where is become the large
liberality of olde Benefactors
towards the poore members of
Christ? is not all scarce suffici-
ent to maintaine our excesses?
The pride of the world in at-
tire, and the maintenance ther-
of in lauishng, the needlesse su-
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Psal. 141. 1

5 Where is become the large liberality of olde Benefactors towards the poore members of Christ? is not all scarce sufficient to maintaine our excesses? The pride of the world in attire, and the maintenance thereof in lauishing, the needlesse superfluitie in diet, hath eaten by hospitality, a mercy towards many hungry soules, and causeth that wee haue little to leaue at our departure for the

good of others. Neuer more at the table, but neuer lesse at the dooze, neuer more sumptuous in cloathing our selues, neuer lesse respect of others. Nature is content wih few things, all will not serue exesse.

To be liberall in good vscs, and sparing in vnnecessary expences is commendable, and so in orderly manner to dispose of these tempoꝛal benefits at the last, is rightly to leaue that which industry hath gathered, and frugality saued.

Nũ. 27. 11

In the disposing of earthly possessions, none ought to alienate ancient inheritance. God would that the right Heyses should take place, and succeed in order.

Naturall affections may not be extinguished, the next in kindred or name disinherited, the custome of place and Ancestrie, from the Fathers to the children, and the childrens children violated: fathers are but Gardians

dians for their time: and therefore to make spoyle in an iniury offered to posterity: Restitution where wrong hath bin offered, should be remembred, debts truly discharged: all which Christian-like dispositions are seemely, both before God and man.

6 The forgiving of our enemies, when we can hurt them no more, is not so good: perfect charity at all times, but principally at this time becometh Christians. The example of Steuen, praying for his persecutors, may shew vs a mirror of true charitie towards all. These speciall respects obserued, the sicke may in the name of God dispose of himselfe and his, as thus.

7 First, with a free heart and willing minde to yeeld and render his soule into the hands of Almighty God his Creator, who of his endlesse goodnesse gaue him being, of his infinite

mercie vouchsafed to redeeme him by the death and passion of his deare Sonne, and our Sauour Christ Iesus, in whose onely merits, is his last repose at parting: then commending his body to Christi-an'buriall, hee may proceede as Gods grace and wise aduertisement shal direct, that of the sick laying aside al earthly respects, as now hauing no more to doe with the things vnder the Sunne, like the valerous Captaine, who now about to take a great and weighty enterprise against forraigne enemies, leaueth the remembrance of wife and childzen, only intending to his occasions in hand.

Now may the sick bequeath with patience and contrition of heart his soule into the hands of Almighty God, humbly applying vnto his faith, the innumerable benefits of Christs passion: and of the three things
hee

hee is then to dispose of, His
body, goods and soule let princi=
pall care be had, in commen=
ding his soule with all deuoti=
on into the hands of Iesus
Christ, that so when the time
of death commeth, he may saile
forth of the haue of the flesh,
with consolation.

CHAP. XIII.

*How necessary it is for the sicke, lea-
uing all worldly thoughts, to apply
his minde to prayer, and godly me-
ditations.*



The disposition of
worldly goods, be-
ing wel and wise-
ly ordered : The
minde is at more
quiet to consider
of heauen and heauenly things,
the sicke is more fit to enter in-
to the closet of his heart, to
descend into himselfe, there to
commune with himselfe.

Psal. 141. 2

At these times wee haue no sweeter incense then our deuotion, offered vp by prayer. The lifting vp of our hands we may make our euening or latter sacrifice. We haue no better Orators to plead our cause, no surer Ambassadors to conclude our peace, then our humble supplications vnto him, who healeth our sicknesses, and forgiveth our sins, who sits euer in commission to heare our suites, and lookes that wee should send vp our prayers, that he may send downe his mercy.

Psal. 103. 3

By which meanes wee enter into a spirituall Traffique with God himselfe: wee giue a Cup of cold water, and he returnes vs a Fountaine of the water of life: we giue him with the pooze Widdow two mites, and hee giues vs againe the whole treasure of the Temple. The mercy of God (sayth one) is like a vessell full to the very brimme, if once his childe, by the

Ioh. 4. 14.

Luk. 21. 2.

the hand of faithfull Prayer,
begin to take of it, it doth ouer-
flow vnto them.

2 Moreover, it is not with
God, as with men, amongst
whom, those who are petitio-
ners, are wont to bee trouble-
some vnto them, but with God
the more we offer vp our pray-
ers vnto him, the more we are
accepted of him.

The Aedifes amongst the Ro-
mans had euer their doores stan-
ding open, for al that had occa-
sion of complaint, to haue free
accesse vnto them. With God
the gates of mercy are wide o-
pen to all poore sinners, that
will make their prayers vnto
him. Come and welcome.

3 Now as wee should at
other times, and vpon other
occasions with Abraham, some-
times leaue our terrene af-
fares, as hee left his seruants
beneath, when hee went into
the Mount to sacrifice to God;
so principally in sicknesse, and

L 5 times

Gen. 22. 5

Psal. 50.15

times of distresse : then should wee flye vnto our surest stay of repose, then should wee ascend into the contemplation of heavenly things , and haue recourse to Gods mercie, as to a **City of refuge**: Call vpon mee (sayth the Lord) in the time of trouble , and I will heare thee, and thou shalt prayse me. In the time of trouble: **there is a refuge for extremity**, And I will heare thee : **there is the reward of mercy**, And thou shalt praise me, and ther is the reflexe of thankfull duty. **Christ** willes all that are weary & heauy laden, to come vnto him , and they shall not lose their labour , for he will refresh them.

*Aug. de
vera inuoca-
ca. cap. 33.
Psal. 121.
1, 2.*

4 In time of neede no surer sanctuary then by humble prayer to repaire to God, *Demus operam* (saith S. Austen) *ut moriamur in precatone*, Let vs euen endeavour to dye in praier. I lifted mine eies vnto the hils (saith the Prophet) from whence commeth my helpe. **And**

And in another place, As the eyes of seruants looke vnto the hand of their Master, and as the eyes of a Mayden vnto the hand of her Mistresse : **So our eyes wayt vpon the Lord our God, vntill hee haue mercie vpon vs.**

Wherefore, with the same Prophet, let vs deuoutly say, In thee, O Lord, haue I put my trust, let me neuer be put to confusion, but ridde me, and deliuer mee in thy righteousnes : correct mee not in thine anger, O Lord, neither rebuke me in thine indignation : heale mee, for my bones are vexed : be not farre from mee, for trouble is hard at hand, and there is none to deliuer me : remember thy louing mercies, which haue beene euer of olde : cast mee not away when my strength fayleth mee : I acknowledge my faults, and my sinne is euer against me : Wash me and I shal be cleane : Lord heare mee, hide not thy face from me, for trouble is at hand:

hand : O let my cry enter into thy presence.

Psal. 91. 14
15.

5 To this or the like penitent complaint that ioyfull reply is not farre off: *Quoniam sperauit in me, liberabo eum.* Because hee hath put his trust in me, I will deliuer him; I will set him vp, because hee hath knowne my name. *Cum ipso sum in tribulatione*, I am with him in his tribulation.

Basil. in
præfat. in
lib. Psal.

6 The select prayers to bee vsed in the visitation of the sicke, should bee obserued with manie of the Psalmes of Dauid, which when the afflicted reade them, instruct the conscience, and in times of sickness, are wont more then ordinary to affect the Soule : for these Diuine Hymnes (sayth Saint Basil) they are a part of holy Scripture, High in mysterie, profound in sense, comfortable in Doctrine, and haue in times of affliction a speciall and peculiar force to moue deuotion.

7 Amongst

7 Amongst these the thirtie eight Psalmes, *Domine ne arguas me*, Put mee not to rebuke, O Lord. The fiftie one, *Miserere mei Deus*, Haue mercy vpon me O Lord. The seauentie Psalmes, *Deus in adiutorium*, Hasten thee to deliuer mee, O God. The seauenty one, *In te Domine speraui*, In thee, O Lord, haue I trusted. The seauentie seuen, *Voce mea ad Dominum*, I will cry vnto the Lord with my voyce. The hundred and thirtie Psalmes, *De profundis clamaui ad te Domine*, *Domine exaudi vocem meam*, Out of the deepes haue I called vnto thee, O Lord, Lord heare my voyce, with many other like Psalmes proper and peculiar for the sicke.

8 Heereunto may be added a silent meditation, wherein the soule doth enter a solitary talke with God, which is very conuenient in this case: when the ioyes of heauen haue leisure to present themselves to our religious thoughts, the plea=

pleasures of a sinfull life, and this worlds vanities are then seene to be of small value, as they are indeede.

Gen. 1. 3.

9 Then may we call to minde the vnspeakeable loue of God towards man in generall, and our selues in particular: How his mercy stept forth in time of neede, before execution of iustice to saue man. That it was a worke of comfort, when God said, *Fiat lux*, Let there bee light made, but that it was a worke of counsel & of the greatest comfort & euer could haue come vnto & world, when he said in the great worke of mans redemption, *Fiat Christus*, Let there bee a Christ borne, which shall saue my people from their sinnes.

Now haue wee fit opportunitie to meditate vpon the sufferings of the Sonne of God, his passion, his discension into hel, his resurrection the third day, his ascension and glorious

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glorious sitting at the right hand of God : so that at the name of Jesus, the sorrowfull sinner may say with Thomas.

Dominus meus, & Deus meus, My Lord, and my God.

IO We cannot in the world better employ our thoughts, then in calling to minde how God hath kept vs from our youth by, from how many dangers we haue been deliuered, into which we haue seen not a few fall before our eyes, and our selues by his onely mercy vnto this day, freedde from the same. Can wee otherwise do but with al thankfulnessse call to minde the goodnesse of God towards vs, for the time past : and put our whole trust and confidence in him, euen in these greatest extremities: yea, both in life and death, for h time to come, seing the Lord is nigh to all them that call vpon him, yea, to all such as call vpon him faithfully?

Io. 20. 18.

Ps. 22. 9.

Ps. 27. 11.

Ps. 145. 18.

CHAP. XIII.

*How the sicke, when sicknesse more
and more encreaseib, may be mo-
ued to constancie and perseue-
rance.*



When sickness more
and more encrea-
seth, we are more
and more put in
mind of our mor-
talitie; then are wee as it were
summoned to depart hence,
and gently moued to renounce
by little and little, all the re-
pose wee haue, or can haue in
this transitorie life: and ther-
fore ought wee now to arme
our selues to stand with con-
stancie vnto the ende; remem-
bring euermore, as wee had a
time to be bozne, so haue we
a time to dye and depart hence,
and in the meane while to
learne wisdom by the foolish-
nesse of those who say in Hell:
What

Eccl. 3. 2.

What good hath our pride brought vs ?

Wis. 5.9.

2 To eleuate or raise by our spirits when they are delected with sorow, we may recount with our selues, that Christ himselfe went not by to glozy, but first hee suffered paine. Do wee suffer ? hee suffered first : Haue wee paine and sorow ? so had the most innocent Son of God before, who suffered as hee who alone trod the Wine- presse himselfe, and vndertooke the hunt of the battell, that wee might bee made Conque- rours.

3 When Vriah was willed by Dauid himselfe, to take his ease at home. Shall I see (quoth he) my Lord Ioab, and the Arke of God lye abroad in the field, and shall I goe take my rest and ease ? No, I will not. Shall wee see the Sonne of God all in gore blood, suffering for the sins of the whole world, and shall we refuse all suffering, taking our ease

2.Sam. 11.

11.

case in **Sion**, and our rest vpon the **Mountaines of Samaria**, or loath to endure any crosse or calamitie at all?

4 Is that **Souldier** worthy to triumph with the **Captaine**, that would neuer strike stroke to fight the battell with him? Again, whatsoeuer we suffer, **Christ** suffered more for vs.

1. Cor. 9.

26.

2. Tim. 4. 8.

*Tertul. ad
Mart.*

Eccl. 2. 11.

12. 13.

And that which we may not forget, it is to be remembred, that this our striving is not beating the ayre, our labour is not in vaine in the **Lord**, for after wee haue fought a good fight, there is laid vp for vs a **Crowne of glory**. God (saith **Tertullian**) is **Agonotheres**, both hee that propoeth the prize, and rewardeth the **Champion**.

5 Consider the olde generations of men, (saith the wise man) and marke them well: Was there euer any confounded that put his trust in the **Lord**? who hath

hath continued in his feare, and was forsaken? Or whom did hee euer despise that called vpon him. **Wherefore** let the languishing person take vnto him comfort in Gods mercy. Was euer the righteous forsaken? **No**, hee was not.

6 **God** tolde Iosias that hee should bee gathered vnto his fathers in peace; and yet Iosias dyed in warre: **G D D** gaue him a constant minde, whereby Iosias dyed peaceably, and so in peace. **The Lord** told Ieremie hee should not bee vanquished: Ieremie was stoned, but not vanquished. **G D D** gaue him an inuincible faith. **The Angel** to the Church of Smyrna saith, *Esto fidelis vsque ad mortem, & dabo tibi coronam vite.* Bee thou faithfull vnto death, and I will giue thee a Crowne of life.

Abraham was about to sacrifice, the birds came and troubled him, did Abraham desist? **No**,

Eccl.2. 12.
2. Reg.20.
22. 23.

2.Reg. 13.
29.

Apo.2. 10.

No, Abraham rose and draue them away, wee are about to offer selues a sacrifice to God, earthly thoughts trouble vs, should we giue ouer? No.

7 When hee feeleth and findeth himselfe beginning to decline, the sicke may make a hearty confession of his Christian beliefe, saying: O holy Trinitie, I commend my selfe vnto thee, the Father, the Sonne, and the holy Ghost, which in vnitie of nature are one, and the selfe same God. I commend me vnto thee, O omnipotent Father which hast created mee, yea heauen and earth with all things visible and inuisible. I commend mee vnto thee, O Lord Iesus Christ, who for mee and the saluation of mankinde, wert sent into the world, conceived by the power of the holy Ghost, borne man of the blessed Virgin Mary, didst suffer, wast dead, buried, descendedst into hell, the third day didst rise againe from the dead, ascendedst

into

into heauen, where thou sittest at the right hand of the Father, from whence thou shalt come at the day of Iudgement to iudge all flesh, I commend mee vnto thee, O holy spirit, which proceededst from the Father and the Sonne, whom together I adore and glorifie, which dost quicken one Catholike and Apostolike Church: to which thou hast in mercy granted remission of sinnes, the resurrection of these mortall bodies, and euerlasting life after death.

The same confession may be made of the sicke in manner of oblation : As, I offer my selfe vnto thee, O holy Trinity, the Father, the Sonne, and the holy Ghost, &c. **Also in a manner of an humble supplication, As,** I beseech thee, O holy Trinity, the Father, the Sonne, and the holy Ghost, &c. **In which Christian confession it is the part of Gods seruants to stand constant vnto the end against all temptations.**

8 Not vnlike the people of Cinienſis, who when the Ambaſſadours of Brutus would haue them deliuer ouer their Cittie and freedome into his hands, returned him this anſwere. *Fertum nobis a maioribus, &c.* Tell your Captaine Brutus, our ancestors haue left vs weapons to defend our right with courage, and conſtancie vnto the end.

Eph. 6. 14.

15

9 The holy Ghost, by the Apostle S. Paul in the ſixt to the Ephesians, ſheweth what theſe weapons are: As the breaſt-plate of righteousneſſe, the ſhield of Faith, the helmet of ſaluation, the ſword of the ſpirit, their feet ſhod with the preparation of the Goſpell; where is ſpirituall furniture for al parties, onely the backe or hinder part excepted, to ſignifie that the Chriſtian Souldier ſhould neuer turne his backe before his enemies.

10 The Eagle to trie her young, is ſayd, to carry them
bp

by against the piercing beams of the Sunne, which seeing them to endure, she acknowledged them as her owne. Christ knowes vs to be his, by our constant suffering, and therefore sometimes brings vs to the conflict.

II We read in the 2. Sam. 20 that Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the blood royall, they as good Israelites would liue and die with David their King. The old Seba Sathan, blowes many an intising blaste, to carry vs away from our true allegiance to Christ Iesus our King. All that are borne of water and the holy Ghost, will liue and die in the faith of Christ Iesus. *Potest iustus iuste optare mortem in vita amarissima: si non concedat, iustum est, pati vitam amarissimam:* A iust man, saith S. Austin, in a bitter life, may iustly wish death, if God grant

2. Sa. 20. 1.

Aug. contr.
Secund.
Gaud. Epi.

grant not this, the Iust is it to beare out with constancie that bitter life allotted him, which surely Iust men doe.

2 Howsoever the world for a time frowne vpon them, yet are they not as the Reede without pith or substance, and so wauering with euery wind, but firme & constant like Iohn Baptist, that will hold his profession, though he lose his head for it.

Wherefore, considering that there is no combat, without an enemy, and no Crowne without a Conquest; no Conquest without courage and perseverance: the faithfull like Iob say, Though the Lord kill vs, yet will we put our trust in him.

CHAP. XV.

*How they may bee aduertised, who
seeme unwilling to depart the
world.*



In this life on-
ly (sayth the A-
postle S. Paul)
we haue hope in
Christ, then are
wee of all men most miserable:
to shew in effect, that we haue
not in this life the accomplish-
ment of our hope. Not here,
therefore wee should expect it
elsewhere: this is not our Pa-
radise, but a barren desert: we
may not looke for our habita-
tion heere beneath, seeing the
Citie is aboue, which we haue
to inhabite for euer.

1. Cor. 15.
17.

2 To draw backe, when
wee are comfortably to go on
to take possession of our best de-
sires: to faile when the hope

Heb. 13. 14

so long hoped for, should most strengthen vs in the way, is farre from that Christian beliefe, whereof euery one makes dayly profession, saying: I beleeue the resurrection of the flesh of the body.

Mat. 6.10.

*Hier de non
lügen mort.*

Often haue we prayed: Thy Kingdome come. Now when **G O D** is leading vs into the same, our vnwillingnesse to be gone, cannot but argue great weakenesse of faith: *quid faceremus si mori tantummodo sine resurrectione præciperet Deus? voluntas eius sufficeret ad solutium.* What would wee haue done, if **G O D** (saith **S.** Ierome) had commanded vs to die, without mentioning the resurrection? his will ought to haue sufficed, but now hauing this stay, Why should we wauer?

Oftentimes haue we wished, that wee were once freed from this worlds captiuitie: now God is going about to free vs indeed, our desire is to continue

nue

nue on our captiuitie still, not
 vnlike children who cry out of
 paine and grieve, and when the
 Chirurgical comes that should
 ease them of all, they chuse ra-
 ther to remaine as they are.
 Oftentimes, (saith Saint
 Austin, we wish wee were gone
 from all, yet beginning to wax
 a little sicke, we send with all
 haste for a Physician, and pro-
 mise any thing to haue a little
 longer life. We sometimes euen
 call for death, if death enter
 and say, Here I am, we recall
 our word, our dayes wee say
 are euill, and for all that, as
 euill as they are, we would not
 leaue them at all by our wils;
 there is an ineuitable necessity
 of death. Wee see none was
 euer exempted, no not the very
 Sonne of God, when he had
 taken our nature.

3 There is no Harriner but
 after many sharpe stormes de-
 sireth the Hauen, and shall not
 we after so many tempests of

*Aug. de
 verb. Apost.*

this troublesome world, accept of our deliuerance, when the time is come? wee are giuen to loue the world too much, and a great deale more then we should, being onely strangers in the same.

4 Had wee no farther expectation but onely to enioy a state temporall, where wee might set vp our rest, as hauing here attained our chiefeft good, then might our departure from this world bee very grieuous. indeede, because our being and happinesse should end together: But looking as wee doe for a further condition, so permanent, so blessed, and death being the passage or entry thereunto, there is no cause why man, if hee bethinke himselfe, should vnwillingly set forward when his time of departure is at hand.

5 First remembryng it is the ordinance of God, and as Iosuah calleth it, the way of all the world.

Ios. 23. 14.

world. Feare not, saith the
wise-man, the iudgement of
death; remember them that
haue beene before thee, and
that come after: this is the
ordinance of the Lord ouer all
flesh, why wouldest thou be a-
gainst the pleasure of the most
high? whether it be tenne or
a hundred, or a thousand
yeares, there is no defence a-
gainst the graue.

Ec. 41. 3-4.

What man is hee (saith the
Prophet) that liueth and shall
not see death, what man? that
is to say, no man. It is not
proper to any one, which is
common to all: Kings, Prin-
ces, strong, valiant, take part
with them in this lot. There
is no reason that any should
looke to be priuiledged in that,
wherein all without exception
must, will they, nill they, sub-
mit themselves: *quis non* (saith
one) *cum Caesaribus, cum Regibus,*
cum Phocionibus: who would not
die with *Caesars*, with Kings, with

Psal. 47. 89

Phocion a good man? would hee remaine when all are gone?

6 **S**econdarily, death is a meane to bring vs from a prison without ease, from a pilgrimage without rest: wee all see evidently. This made the *Misc*=man praise the dead, above them which are yet aliue: and preferre the day of death, before the day of birth; surely for no other reason, then for that in the one, we come into a vale of misery, in the other, we depart from it, departing in the faith of him, by whom we looke for a better state to come. O death how acceptable is thy iudgement vnto the needefull! vnto him whose strength faileth that is now in his last age, and is vexed with all things, and to him that despaireth, and hath lost his patience?

7 **T**hirdly, this being the way for the obtaining so high a reward, wee may step forth with confidence in his mercie, who

who now calleth vs by death to the participation of the same. Why on Gods blessing should any bee loath, that his soule should returne to him that gaue it?

8 When the louing Mother sendeth forth her child to nurse, and the Nurse hath kept it long enough: if the Mother take her owne childe home againe, hath the Nurse any cause to grudge or complaine? how much lesse cause haue wee to shew any token of vnwillingnesse, that **G D** should take home his departing soule, the worke of his owne hands, the plant of his owne grafting, who first gaue it, and will befoze all others most louingly keepe and tender it. There is none knowes the loue of a Mother, but a Mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefoze, wee are very vnnaturall to our selues, if we

Phil. 1.23.

Psal. 42.2.

Aug. Med. 2

Luk. 22. 42

Aug. de A-
gon. Christi.

should giue testimonie of dis-
contentment; when our soules
would bee deliuered into his
hands, who is the best preser-
uer of all. Againe, where is
our desire with S. Paul to bee
dissolued, and to be with Christ?
Where is our complaining
with the Prophet Dauid. That
wee are not yet come to appeare
in the presence of G O D?
Where is the longing of S.
Austin, to see that head which
was crowned, those hands
which were pierced for our
sinnes? Had we the loue and
faith which these good men
had, wee should rather, wish
for the houre of rest, then
shew any vnwillingnesse to de-
part, when God is about to
call vs hence.

10 Shall naturall inclina-
tion ouerrule the force of Chri-
stian hope? Can wee forget
the prayer of Christ in the
garden? Father not my will, but
thy will be fulfilled. Would to
God

God saith S. Austin, man had neuer sinned, then wee should neuer need to feare death: the cause standing as it doth. wee must bee content to vndergoe (though contrary to nature) that which is laid as a punishment for sinne vpon all.

11 The Starres by their proper motion are carried from the West, to the East, and yet by the motion of obedience to the first Mouer, they passe along from the East vnto the West. The waters by their naturall course follow the center of the earth; yet yeilding vnto the higher body, which is the Moone, they are subiect to her motions. The motion of obedience to the will of God, who is the first mouer, the higher body should draw vs, and all our desires, how contrary soeuer to nature, for hereunto all should yeeld themselves and obediently follow.

12 Those who by Alchimy

Sh 5

will

will turne woꝛser mettall into a moze pure, must first dissolue the woꝛse: if wee will change our wils into the will of God, we must cleane dissolue them, that his will onely may take place.

Ap. 22. 20.

13 When Chꝛist in the Reuelation saith, I come quickly, the Saints reply, Euen so, Amen, come Lord Iesus: To shewe, whatsoeuer doth please Chꝛist, could not displease them, much lesse his comming, which is most ioyfull to all that feare and loue his name.

Gen. 22. 4.

14 And here wee may consider by this meanes of yeelding our selues meekely vnto God, we haue occasion offered to shew our subiection to his diuine pleasure, as Abraham had, when God commanded him to offer vp Isaac his Sonne; nay, Isaac his onely Sonne, and Isaac whom he loued, and Isaac in whome rested all the hope of his blessed posteritie.

Here

Here was a conflict, wherein
 G O D would see which was
 strongest in Abraham, either
 faith, or fatherly affection.
 But Abraham who is called
 the father of the faithfull, and
 so one that leaues his children
 an example for the time to
 come, in this straight resigned
 his will to the will of G O D,
 stood not weighing so high a
 precept, in the light scales or
 ballance of humane reason. But
 hope against beleeuing in hope,
 did proceede to the accomplish-
 ment thereof.

15 The Apostles of our Sa-
 uour Christ in the eight of S.
 Mathewes Gospell, beeing wil-
 led to lanch forth, and to passe
 vnto the other side of the lake,
 stood not casting timorous
 doubts, as thus: this Geneze-
 rerh is a dangerous passage, the
 euening draweth on, wee our
 selues plaine fishermen, none
 of the skilfullest Pilots: But
 when Christ commanded them
 with=

without more ado, away they go: Now Christ bids vs to put off from the shooe of our earthly estate, what should wee but obediently set forward? At the other side is heauen, the haue of our hope. The Spirit is willing, the flesh is weak, but the motion of the Spirit is best.

16 Againe, seeing wee must needs away. *Si aliquando, cur non nunc.* If wee must away, why not now? if not now, when? There is a time to be borne (saith the Wise-man) and there is a time to die: we came into this world vpon condition peeelde by our liues wee must with Codrus that valiant Athenian, so that all may bee in safety: with the Thebane Captaine, let vs not care to change life with death, so the victorie may be glorious.

17 And to say the verie truth, wee haue no great cause to couet long life in this yron age,

Epaminio.

age, and stony hearted world: faithfulness is gone, charity is gone, deuotion is gone, true ioy is gone. Men should reioice in God: there is no such reioicing now a dayes put in practise: we see some miseries, and Wise-men foresee more: the Righteous is taken away from the euill to come: as God tooke Iosias, because hee should not see the calamities of sinfull people.

2. Reg. 22.
20.

18 For our owne estate in particular, when decrepit age commeth, which wee so much wish for before, is not this age a disease of it selfe, at those fourescore yeeres, which is the furthest hope of our strength? are we not then combersome to others, and irksome to our selues? In the meane time, so many snares and engines are layde by the professed enemy of man, to entrap mens soules, as we may with reuerence and loue, wonder at the mercie of

G D D

G O D in our deliuey for the time past, and peaceably accept of our passage into a place of true security, now consequent-ly to ensue.

Heb. 13. 14

19 Last of all, a remembrance of the place whither we are going, should take vs away, as the Angels tooke Lot from Sodome. It is vnto a Citie of all continuance, Euen that Citie where our soules shall liue. Let vs send our faith in beleeuing, our hope in expecting, (as Iosua sent messengers befoze, to vie w that countrey which God will giue vs. These meliengers wil bring vs word, that eye hath not seene, noz eare heard, noz the heart of man conceiued the high excellencie thereof: which (me thinkes) should moue men to giue the World a willing farewell.

20 To conclude with Saint Cyprian, let Pagans and Infidels feare death, who neuer feared God in their life. But
let

let Christians goe as Trauelers vnto their natieue home, as childzen vnto their louing father, willingly, ioyfully. One thing (saith the Prophet) haue I desired of the Lord, that I may dwell in the house of my God all the dayes of my life.

Psal. 27. 4

Men naturally haue a desire to be at home, the Apostle tels vs in the second to the Cozinthians and the first, we are not at home while wee are clothed with these bodie, and therfore to bee vncloathed is best of all: Death doth separate vs from these earthly pleasures, but not from heauenly; as it taketh vs from friends, so doth it also take vs from secret and open enemies. It taketh vs from the affaires of the world, so doth it from the griefs and sorrows of the world: it pulleth vs from our possessions, so doth it bring vs to the possession of better things; and therefore consider wee not so much whence and from

2. Cor. 5. 4.

from what, as whither and to what by the grace of God wee are going.

CHAP. XVI.

How they may bee induced to depart meekely, that seeme loath to leaue worldly goods, wife, children, friends or such like.



While wee set our affections vpon earthly things onely, no maruell though wee must affect them and are loath to depart from them, but once taking a taste of heauenly, we beginne to grow out of liking with the basenesse of our former desires, and bend all our affections to an earnest expectation of farre better that are to come. It is obserued, that S. Paul, after he was once taken vp into the third heauen,

uen, neuer cared for things on earth any more.

2 If wee doe respect riches, Christ hath greater riches in another World, then all the Empire of Alexander can yeeld. If Honour, hee hath greater Honour then all the thrones of earthly Potentates can afford. (For one day in his house is better then a thousand.) If friends, Heauen hath the glorious Company of Saints and Angels, who reioice at our entrance into their common ioy : what more acceptable then good companie, and ioyfull company too ? The company is good, where the Righteous liue together : ioyfull, where is nothing but a cheerefull singing of Aleluiah, where there are so many ioyes as there are together, saith S. Aulken, partakers of ioy, Quot *socij felicitatis, tot gaudia*. How many companions of felicity, so many ioyes are there.

Apo. 19. 3
Aug. de
spirit &
Anima.

3 For worldly possessions, here wee found them, and here we leaue them: The time of our enioying them is vncertaine, because we see them ebing and flowing like the sea, and we do not possesse them as we ought, vnlesse wee are ready at times, best besecming vnto God, to forgoe and leaue them.

4 But to forsake friends, will some say, cannot bee but grievous vnto flesh and bloud: to leaue wife & childzen, cannot but goe neare the heart.

Doe we leaue friends? God is better then all friends, to whom we are going: to take our last farewel of goods, mansions, lands, reuenewes, pleasures of all sorts, is a pinching sorow: Yea, but if wee open the other eye we shall see, there are riches in heauen, which neither rust, noz moath corupteth, there are mansions that abide for euer.

5 Wee leaue pleasant delights

lights, but receiue more pleasant by infinite degrees : wee leaue Delights , which onely seeme to be, for delights which are indeed.

Wherefore to vnburden our selues of all earthly cares, we may obserue this course, which is to commend wife, children, friends, and such like, in our humble prayers vnto his protection , who can better provide for them then our selues, Who is a Father of the fatherlesse, and taketh into his owne hand the cause of the Widdowe and Orphanes.

Which the ancient Patriarks well considering at their departures from the world , prayed for the blessing of God to come vpon their posterities, and so left them: knowing that they were but sent before them who should themselves also ere long, follow them.

And here , did wee rightly consider the manifold grieuan-

(es

Psal.68,5

*Fulg. ad
Theod.*

ces, which euen our chiefest delights we are so loth to leaue; haue often brought vs, we shuld soone see our departuſe from them, to be a departure from many cares. The Sun though it be chearefull and warme, yet is it ſometimes leſſe pleaſing, by reaſon of ſcorching heate; the ayre though it be lightſome, yet is it ſometimes gloomie and ouercast: our worldly delights, and whatſoeuer is here pleaſing vnto vs, hath had oftentimes much ſowre ſauce. Althye then (ſaith Fulgentius) do wee not forſake this want, to obtaine a future plenty?

7 Of all other, we need not ſo much reſpect the forgoing of worldly poſſeſſions, which are (ſaith one) for theſe cauſes rather to be deſpiſed of vs, then to bee left with diſcontentment: firſt, for that they are vanities, and ſo voide and emptie. Secondly for that they are not only vanities, but alſo de-

ceits,

ceits, from their effect, for they deceiue those that trust in them. Thirdly, because they are *spine*, pricking thorns, for that they bring cares with them. Fourthly, for that they are *rumme*, euen griefes themselves, there needes no prooofe, but experience.

If we vse them aright, wee are onely Stewards: when the owner himselfe will haue it so; what should we else, but with all contentment of minde for sake and leaue them.

When night comes, we willingly lay off our cloathing and then make ready to take our rest. We came al of vs with Iob, naked into the world, and with Iob, naked shall we returne againe, only our good deeds and bad (as they say) beare vs company. *Bona sequuntur, mala persequuntur.*

9 A great Conqueroꝝ of the world would haue his ensigne bearer carrie forth *Lintheam vestem,*

*Saladinus
Asie dominator.*

stem, a sorry cloth or shrowding sheete, saying: Loe here is all of his conquests, that a worthy Captaine dooth carrie with him.

Gen. 32. 20

Hither wee came as Iacob came to Laban; onely by Gods prouidence, we are that we are: If God will giue vs foode to eate and cloathing to put on, God shall be our God. These heards and droues about vs, they are from the mercy of God not plants growing in our owne soyle, not vapours that did arise of vs, but of the nature of influences that from heauen are come downe vpon vs.

Psa. 14. 8.

Euery one sueth to God in Forma pauperis, for things necessarie. We are all Publicans, receiuers, God onely is the giuer of all. *Nihil nostrum nisi tempus*: We cannot cal any thing ours, but time: *Dum tempus habemus*, while we haue time, saith the Apostle: these tempoꝝ all things came

came from the Storehouse of
heauen: we may not say as the
tempter, *Omnia mea sunt*, but *Om-*
nia Dei sunt, all is mine, but all is
of God, who is the best Land-
lord, he requires no more, but
that we acknowledge to holde
of him, to receiue, that wee en-
ioy from him.

Wherefore the Prophet Da-
uid saith, *Te dante, nos colligimus*.
Lord, thou giuing; wee gather:
and are therefore called goods,
because they are Gods, his
and not our owne, whereby we
learne with contentment to
leauie them, when the giuer
thereof, shall of his bounty call
vs away to receiue better. S.
Iohn sayth not, *nolite habere*, but
nolite diligere. We may haue them,
we must not be had of them. We
haue had them to liue, the end
then ceasing, the meanes con-
curring vnto y^e end must cease.
Wee must not make Idoles of
them, as the Egyptians did of
their treasures.

Mat. 6. 21.

10 But is it possible wee should forget whither wee are going? Where should the members bee, but where the head raigneth? Where should the hart be, but where our heavenly treasure is? Christ who is our treasure, is in heauen, whither our first affections ascend, and then we follow after.

Pro. 27. 34

11 All these riches remaine not, helpe not in time of neede: they take them winges often and flye from vs, and are but straw and stubble, whereupon wee may build no sure foundation. And therfore we need not so much care to forsake them. On the other side, we leaue the societie of men, and goe to that Celestiall society of Angels aboue in Heauen, where also a multitude of our good friends expect vs. Our separation each from other here, is onely for a time: our continuance together in the life to come, shall be for euer. Let vs consider, that
when

When we dye, wee depart from the world, and therfore worldly affections should now depart from vs: let vs betake our selues wholly to a better habitation, to a better society, to better loyes, desiring with the Apostle, to be dissolued and to be with Christ.

CHAP. XVII.

How the impatient may be perswaded to endure the paines of sicknesse, and to dye peaceably.



In conflict once begun, the courage of the Captaine then, and neuer but then, is expenced. **W**hen God doth call his children to any crosse or calamitie, then begins the battell, then their blessed patience and meek content=

Act. 7. 28.
1.

tentment is made manifest, or neuer. Knowing that all goes by his ordering, in whom wee Liue, moue, and haue our being, and that no Physician can bee more carefull for the health of the body, then God is wont to bee for the health of the soule: how bitter soeuer the potion seeme, receiuing it from him who meanes vs so well, wee should not but receiue with patient suffering, whatsoeuer his mercifull hand shall reach vnto vs.

Eccl. 2. 3

2 My sonne (saith the Wise-man) When thou comdest vnto the seruice of God, prepare thy soule vnto temptation, and shrink not away when thou art tryed, for whom the Lord loueth, him hee chastiseth. Gold and siluer are tryed in the fire, and acceptable men in the furnace of aduersitie.

Exod. 2. 3

3 If God will haue Moses to be a gouernor of his people, God will haue Moses to be cast out,

out, and laid in the bulrushes by the riuers brinke. If God will haue Daniel to bee a ruler vnder Darius, Daniel must lye for a time in the Lyons denne. If God will haue Lazarus to be in Abrahams bosome; thou must endure blessed Lazarus sores and sorowes for a season, but thy ioyes are euermore lasting.

Dan. 6. 16

Luk. 16. 20

4 Hee that had seene Elias persecuted by Iesabel; Susanna accused by two false Elders: the holy man Iob afflicted from top to toe, would haue thought God had little respected their sincere worship and reuerence of his name. Flesh and bloud would haue imagined their state most distressed: but if we stay a little, and obserue their patience, we shall see their deliuerance not farre behinde.

1. Reg. 19. 3
Su. 5. 5

Iob. 2.

5 Should wee not endure some bodily pains, rememb'ring all chastisements are from God? would wee not depart the world with a willing minde,

Act. 7. 28.
1.

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Ioh. 12. 24.

God himselfe calling vs to depart: The faith wee haue ought to haue of our changing, can tell vs: *Nisi granum frumenticadat in terram & mortuum fuerit,* that same *fructum* adferet, will not follow: The Graine of corne must be cast into the earth, before wee can haue encrease of fruite. Hee that makes the body of Corne to growe againe, can he not make the body of man to liue againe?

Gen. 35. 18

Although our dissolution be vnto nature a painefull trauel, and therefore it is as Rachel sayd, *Benoni*, an effect of sorrow; yet is the same to grace an offspring of strength, and so counted Benjamin *filius dextrae*, the sonne of her power.

2. Reg. 2.
Gen. 32. 2

6 To endure and suffer somewhat, seeing the reward of suffering is great, should be lesse grievous vnto vs. If we looke for our felicity here, wee are deceiued. Elias must goe to heauen in a whirle-wind, God will

will send Iacob an Angell to comfort him in his iourney, after all his trouble with Laban, and God will bring him home with abundance of increase at last.

7 God is faithfull and will not suffer vs to bee tempted aboue that we are able: it is not sayd, God will not suffer vs not to be tempted at all, but not to be tempted aboue that we are able, tarry a little the Lords leasure, deliuerance will come, peace will come, ioy will come. In the mean while to be patient in miserie, it makes miserie no miserie.

8 Should it so much grieue any in time of sicknesse? Alhy Christ himselte went not vp to glorie, but first hee suffered paine (as is shewed in another place more at large) *Crux pendens Cathedra docentis*, Christ vpon the Crosse, is as a Doctor in his Chayre, where he reades to vs all a Lecture of patience. Hee

Esay 53. 3

2. Pet. 5. 10

Aug. manu.

was (saith the Prophet Esay) *Vir dolorum*, a man full of griefes, & *sciens infirmitatem*, and one that had good experience of our infirmities. Whatsoever we suffer, hee patiently suffered more for vs sinners, and hath called vs to eternall glory, and after suffering a little, hee will make vs perfect, confirme, strengthen, and stablish vs, which will bee a happie refreshing after all.

9 That I may (sayth Saint Augustine) after this languishing life see Christ in glorie, and bee partaker of so great a good; what, though sicknesse weaken mee, labours oppresse mee, watchings consume mee, colde benumme me, heat enflame me: Nay, though my whole life bee spent in sighs, and sorrowes, what is all to the rest that shall ensue in the life to come? Why doe we complaine of want of rest, seeing wee haue vndertaken a iourney, wearisome, and troublesome.

10 The

10 The Apostle Saint Paul counted these momentary afflictions not worthy of the glorie that shall bee shewed vnto vs: momentary, and therefore such whose continuance is not long. Wherefore, seeing that after all these sorowes we are going to so quiet a Haven, wee may with patience endure a time, some fatherly corrections. Shall wee looke for a garland, and neuer set foot to runne the race? Shall wee with lobs wife be content onely to receiue good at the hands of God, and no touch of trouble?

The people murmured in the Wilderness, and the Prophet sayes, They prouoked God. Dauid tooke it not well when the Ammonites intreated his Ambassadors: these afflictions are Gods Ambassadors: to repine or grudge against them, is to entreat them euill, what should we but ac-

Rom. 8.8

Nnm. 21. 5

1.Sam.10.4

cept all thankfully, and in peaceable manner Depart this world, considering wee are going to a place of rest, it may make this bitter cuppe haue a sweet taste, and stirre vp in vs a longing to bee at our long home: for life is lent vs as a Ship to transport vs ouer to the Port of rest: from the cradle to the graue, wee are vpon the stormy Sea, tossing vp and downe.

II It is sayd of Plato a Heathen man, that at the point of death, amidst all his paines he gaue the gods thanks, that he was bozne a man, and not a beast: a Greek, and not a Barbarian, and so quietly left the world. It is a comfort to a man, sayth Seneca, to call to minde that so many before him haue suffered, and all that are to come shall suffer.

Wouldst thou neuer dye? then shouldest thou haue neuer beene bozne. It is said, onely wise

Sen. de consol

wise men die obediently, fooles either too grieuously, or too willingly. Now is the time to exercise our patience, our faith, our assured trust and confidence in God.

12 How should the Christian man with all gratefull remembrance of Gods goodnesse towards him, of blessings received, of dangers prevented, now patiently bequeath his departing soule into the hands of God quietly suffering his transitory tryall.

13 Sorow may endure for a night, but ioy commeth in the morning. Bee patient, saith Saint Iames; Beholde, the husband-man wayteth for the precious fruites of the earth, vntill he receiue the former and the latter raine; Shall the Husband-man patiently wayte for the fruites of the earth, and shall not we patiently tarrie for the fruites of heauen?

Iames 5.7.

Take the Prophets, sayth

¶ 5

Saint

Saint Iames for an example of suffering : if we will reioyce, as they now reioyce, wee must liue, as they sometimes liued, and suffer as they suffered. If wee are griued in that wee suffer, as good, and better then our selues haue suffered before vs: Chzist our Saviour saith, If any will follow me, *Tollat crucem suam*, Let him take vp his crosse, *Ego meam, ille suam*, I haue taken vp mine, and he must take vp his.

14 If wee looke into the proceedings of GOD with all his seruants, we shall see him chastening them for a time, and leauing them a little in the triall of their faith. The louing mother eoth sometimes leaue the child, for a little space, whilst she goes aside, and then seeing the Infants moaning after her, shee runneth, and is wont to make the more of it. When God seemeth to withdraw a little his help from vs, it is onely to see whether wee will

will moane after him : which when he perceiueth, we do, we are the more beloued and accepted of him.

15 When the waters of the flood came vpon the face of the earth, down went stately turrets and Towres : but as the waters rose, so the Arke rose still higher and higher. In like sort when the waters of afflictions arise, downe goes the pride of life, the lust of the eyes; in a word, all the vanities of the world. But the Ark of the soule riseth as these waters rise, and how too? Higher and higher, even nearer and nearer towards heauen : wherefore to endure the pains of sickness patiently, is an example taken frō al Godschildzen, who did possesse their soules in patience, and may seeme to haue an approbation from God himselfe, such a one as our Sauiour gaue of Nathaniel, *Ecce vere Israelite.* Behold a true Israelite : as
if

if a voice from heauen did testifie of the patient, *Hi filij mei dilecti*; These are my beloued sonnes.

16 Now therefore we may not forget in time of neede, so good a vertue as patience is, for which God hath a double Crowne, the one for our content here, the other hereafter for all continuance, remembering euermore that of the Prophet; The bones which the Lord hath broken shall reioyce: Christ our Saviour saith, Possesse your soules with patience; yea, liuing vnder the crosse. you shal liue peaceably.

CHAP.

CHAP. XVIII.

How they are to bee comforted, who in times of sicknesse, seeme to bee troubled in minde with a remembrance of their sinnes, and feare of iudgement to come.



When the seruant of the man of God saw the City Dothan, to bee compassed about with a multitude of enemies, hee cries out to the Prophet, saying: Alas Master, What shall wee doe? The Prophet praies that the eyes of his seruant might be opened; which petition granted, then hee sees the the mountaine was full of horses and chariots, and fire, in effect, that they were more who stood for them, than all the multitude that compassed them: The application hereof I leaue vnto a pious consideration.

2.Re.6.15.

Now

Now may the sicke with the Apostles pray, Lord increase our faith. By which faith they shall see that Christ with all his merits is for them, which is more, and of more efficacy, then the whole power of darkenesse, that can oppose it selfe against them.

The sorrowfull sinner at this time besieged with a remembrance of the Justice of God, the severity of iudgment, the malice of the old Serpent; all laying hot batterie vnto his fainting and departing soule: the world forsaking him, his friends departing from him, or at least sometimes weeping by him, cannot but with complaint say: what shall I doe, which way shall I turne? whereby wee see, that perillous cogitations offer themselues to a soule laden with sinne, vntill the tempest bee blowne away, the clouds of discomfört dispersed, the ioyfull sunne of grace

grace arise in his heart, the night of misery passed, the morning of consolation doe shew it selfe againe.

Are wee vpon our departure out of this our Egypt? let vs sprinkle our hearts with the bloud of the Lambe, and the destroyer shall not enter, nor haue power to hurt. Let vs call to minde the loue of God in not sparing his owne Sonne, which the Apostle tooke as an argument of good consequence: if he gaue vs his owne Sonne, how shall hee not giue vs all things with him? and therefore mercie in time of neede. What heart is able to conceiue the diuine prouidence from the beginning had ouer man?

2 One bringeth in the three persons in Trinitie, after this manner, consulting of his good, God the Father saith, let vs create man, but beeing created, will he not fall away?

God

Rom. 2. 53.

God the Sonne answereth, though he fall away; I will redeeme him: but beeing redeemed will hee walke worthy of his calling, God the holy Ghost replieth, I will conserue him, I will sanctifie him.

But amidst all assaults, the blessed object of Christs merits is alone able to reuiue the fainting sinner, and make him argue his right against Sathan; as thus: Where is thy force, thou roaring Lyon? hath not Christ weakened it? wilt thou know my strength or might wherein I ouercome? It is the blood of the Lambe.

Ap. 12. 11.

3 Thus when like David we come to fight with Goliath, wee cast away Saules armour, al trust and confidence in our selues, and onely set forward in the name of the God of Israel. Doth the Lawe endite vs of transgression? wee make our appeale to the Court of conscience,

science, nay, wee haue a superdeseas to stay that course, and we appeale to the throne of Grace, *a lege timoris, ad legem amoris*, from the law of feare, to the law of Loue; As Saint Austin, speaketh.

Doth the aduersary bring forth our debt=bill? Our answer is, the obligation is cancelled, the book crossed, and the whole debt fully discharged: Christ hath passed his word for vs; nay, he hath paid all that was due to vs, to the uttermost farthing: now we can shew our generall acquittance vnder hand and seale, giuen vs by him, with whome it is as proper to shew pittie, as mercy to helpe misery: This is my beloued Sonne, in whom I am well pleased: here is the Creditors owne word, his owne hand writing vnder seale, it is a voyce from Heauen too, and therefore sufficient to comfort sinners on earth, in all their distresses:

Gal. 3. 13.

Mat. 3. 17.

distresses : *A* quietus est, very good in law.

1. Ioh. 1.9. Doe the sinnes and offences of our youth now dismay vs ? If wee acknowledge our sinnes, (saith *S. Iohn*) God is faithfull and iust to forgiue vs our sinnes? and to cleanse vs from all vnrighteousnesse. Yea, but do a multitude of sins environ vs, and we see our selues great sinners? why Christ appeared first after his resurrection to Mary Magdalene, to shewe that hee brought comfort to the greatest sinners of all.

Mat. 7.37. The house builded vpon the rocke was not mooued when the storme came, and the wind blew. Christ is a most sure Rocke, let vs, as wise builders, lay the foundation of our faith, vpon this Rocke : an other foundation can no man lay; hee is called a Rocke, that Rocke was Christ.

1. Cor. 10. This is a true saying, saith the Apostle : That Christ came into

into

into the world to saue sinners, whereof I am the chiefe, as if **S.** Paul put himselfe in the number, as euery one should, and say, whereof I am one, nay the chiefe.

4 And heere we may call to minde that bottomlesse depth of Gods mercy, who will bee called in the Gospell, by the name of a Father, to intimate vnto vs his loue, and to encourage vs to come vnto him in time of neede, whose goodnes is defussue and communicable vnto others, whose bounty is delighted in nothing more then doing good: and is wont rather to giue great, then small things. God is not such a one as Adam tooke him to bee, from whom when he had sinned, hee should flye, or hide himselfe for feare, but God is such a one, to whome Adam and all that haue sinned, may haue accesse with hope and loue.

5 The seruants of Benadab, in the

1. Re. 20. 3.

the first of the Kings, and the 20. when they saw and considered well their distressed case, beganne to aduise their master Benadab after this manner: We heare that the Kings of Israel are mercifull, wherefore let vs cloath our selues in sackcloth, that so we may goe and finde fauour in their sight. If this mercifulnesse were a thing proper vnto the Kings of Israel, what may we looke for at the hands of the God of Israel, before whome they that humble themselves shall questionlesse finde grace? *Scio quia clemens es & multe miserationis*, Jonas saith: I know thou wouldest shew mercy, that thou wert full of pittie.

My sinne is greater, no Cain, thou erreſt. God his mercie is farre greater, couldest thou ask mercy. Men cannot bee more unfull, then God is mercifull, if with penitent hearts they will call vpon him.

6 But come we to Christ the

the fountaine of all mercke,
there shall we finde God in his
mediation, great without quan-
tity, and good without quali-
ty as S. Austin speaketh.

To this effect, the story of
Themistocles, is not vnfitly ap-
plied, who hauing offended
Philip King of Macedon, takes
by his young Sonne Alexan-
der in his armes, and so comes
to aske mercy, if not for his
owne sake, yet for his Sonnes
sake, whom he did present vn-
to him. Wee come to craue
pardon for our sinnes, and be-
seech the God of mercy, who
will heare vs in time of neede;
if not for our owne sake, yet he
will heare vs all for Iesus
sake.

7 Christ in the Gospel was
called of the Pharisees, by way
of reproach, a friend of Pub-
licans and sinners, and so was
he in truth and verity. Neuer
was there such a friend to
pooze sinners, and such Pub-
licans,

licanes, as he was, who strake his breast and said, God be mercifull vnto me a sinner.

8 The Parable of the lost sheepe, doth shew this loue in seeking the lost sinner, the ioy of the Angels of Heauen ouer our repentance, may much comfort vs to call for grace: the Pharisees murmured, when the Angels reioyced, the wandring sonne had consumed his fathers substance, but yet returned sorrowfull to acknowledge himselfe: the father saith not, whence comest thou? or where is now all thy patrimony? But bring hither the new garment, kill the fat calfe, let vs now reioyce, my sonne was dead, and is alue. Here was a welcome home that might amaze him.

Though we sometimes lose the nature of Children, yet God doth neuer lose the name, nay, the nature of a Father, a name of priuiledge to his children

dzien : wee cry Abba Father, a name of care and prouidence, your heauenly Father careth for you, a name of loue. If you giue your children good things, how much more shall your father in heauen giue you, if you aske them of him? And not onely a father, but our father, and that which is more a father in Heauen, that howsoever we are distressed in earth, the comfort is, wee haue a father in heauen. Which should wound our hearts, and kindle our affections in all distresses, with comfort to call vpon him.

9 It may be sayd also in this case as befoze it was said of the affliction of a Mother: There is none knows the loue of a father, but a father, nor any the loue of God, but God himselte, who is loue.

The Publican who smote his breast for sorrow of his sinnes, he stood a farre off and would not come neere vnto God:

Gal. 6. 4.

Mat. 6. 32.

Luk. 11. 13.

God: well, God in mercy came nere vnto him: was hee not moze accepted then the Pharisee, the text saith, hee went home more righteous.

10 That thou mightest be blessed, O man, first God created thee: that thou mightest be recouered, when thou wert lost then he redeemed thee. To be deliuered, is properly the state of the innocent: but to be redeemed is their condition for whom price must be paid, and therefore haue offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price payed for thy ransome, w^h price was his dearest blood.

11 When Christ wept, and shedde some few teares for Lazarus, the Jewes reasoned, and said, see how he loued him: but when Christ shedde his owne blood for vs, and that in great aboundance too, O see, how he loued vs. O loue without example, hee was crowned with thornes,

thornes, that wee might bee crowned with glory.

If hee bought vs with so great a price, will he refuse his owne penitworth? If he sought vs flying from him, shall he not much more receiue vs when we come vnto him? Can a Mother, saith the Prophet Esay forget the child of her wombe? yea, though shee doe, yet will not **G O D** forget his people. When my Father and Mother forsooke mee (saith Dauid) the **L O R D** tooke mee vp. Wee haue a good Samaritan, that when the Priest and the Leuite left vs wounded, to wit, the ceremoniall and iudiciall Lawe passed by vs, hee bound vp our wounds, and payed for our curing, that wee might be recovered vnto euerlasting health.

Hath not Christ said vnto our nature as vnto Lazarus, when it lay, and still had layen in the graue cloathes of sinne:

D

come

Esay 59.4.

Psal. 27.12

Lu. 10. 34.

Ex. 14. 20.

Psa. 130. 1.

Mat. 11. 28

come forth mankind, come forth and liue? Our Ioseph is gone before to prouide for his brethren; was there euer such loue? Looke how wide the East is from the West, so farre hath he set our sinnes from vs: Nay, like as the pillar of the cloud was set between the hoast of their enemies, and the tents of the people of Israel, that no harme might befall them: so hath he set his prouidence betwene vs and all casualties, that no hurt should oppresse vs. Praise the Lord, O my soule, and all that is within mee praise his holy name; praise the Lord, O my soule, and forget not all his benefits.

12 We should be sutors vnto Christ, and lest our manifold sinnes might make vs bashfull, he calleth vs vnto him, and becomes a sutor to vs, saying: *Venite omnes qui laboratis & onerati estis, & ego reficiam vos*, Come vnto me all that are weary, and heauy

heavy laden, & I will refresh you; not laden, as onely Anfull, but weary, as desirous to be deliue= red from Anne. Came hee to call sinners to repent, and shall he not shew mercy on the peni= tent? Did all the pooze crea= tures come vnto the Arke, to saue themselues? Did the An= gels carry Lot out of Sodome? And shall wee not come vnto him, who cals vs so louingly, and meanes no other, but to bring vs vnto his euerlasting Kingdome?

13 Wherefore let neither the multitude of our Annes, the terrour of the Lawe, nor the feare of Gods iustice discour= rage vs in time of distresse. Christ hath put them all to flight, as Dauid did the Philis= tines, by killing the killing letter of the Law.

No sooner was our Ionas cast into the Sea, but the tem= pest ceased: no sooner was the Pascall Lambe slaine, but the

1. Cor. 3. 6.

Nu. 35. 25.

Israelites were deliuered : no sooner was the High Priest dead, but all banished men returne home into their country. What was this, but a figure of Christ, by whose death we haue all a returne into our country : who would not cast his burthen vpon him that doth desire to giue ease ? As I liue, saith the Lord, I desire not the death of a sinner. God would haue the sinners to die, but the sinner to liue. His creatures haue nourished vs : his prouidence hath euer preserved vs : his mercy hath carried vs all along from our very Cradles vntill this day, his watchfull eye hath deliuered vs from so many dangers, both of body and soule.

14 Haue wee had such, and so many experiments of loue, and should we now doubt thereof ? Is the Judge become our Advocate, and shall wee feare to goe forwards towards the Throne of grace ? The Spirit
and

and Bride say, Come : and let him that is a thirst come, and let who-soeuer will drinke of the water of life freely. Who shall lay any thing, to the charge of GODS chosen? It is God that iustificieth: Who shall condemne? Christ at the right hand of God maketh request for vs.

Ap. 22. 17.

Rom. 8. 33.

CHAP. XIX.

How the sicke in the agonie of death, may be prepared towards his end.



AL our life long haue we liued in a departure & farewell frō the world, since our very first entrance, we were euer drawing towards our end. Now when our pilgrimage is almost ouer. When we appoach towards the period of our course, what else remaineth, but a hearty commending of our selues to **G O D**, and a comfortable expectation of a
D 3 better

Ex. 14. 15.

Th. Aqu. 2.
20.
quest. 83.
Art. 9.

better life to come? When weakenesse of humane nature doth not affoord ability to manifest our soules affections; God shall accept at our hands, the sending vp of our sighes and desires to heauen.

In these last extremities incident vnto the state of man, we may fly vnto prayer, as vnto a Citie of refuge, which prayer, saith Thomas Aquinas, is *interpres desiderij*, the interpreter of our desire, and *Desiderium est actus charitatis*. God said vnto Moses, Why hast thou cryed vnto mee for this people? And yet we find that Moses spake neuer a word, to shew that hee heard the secret supplication of Moses heart. Out of the deepes, saith the Prophet Dauid, haue I called vnto thee, O Lord, out of the deepes, not as out of one deepe, but deepes: out of the greatest sorowes both of body and minde, haue I called vnto thee. In another place, one deep saith

saith he, calleth vpon another. What is that? there is a depth of mans miserie now at the gates of death, and there is a depth of Gods mercy, which is ready to heare and helpe all that calls vpon him, now misery calleth vpon mercy.

2 Ionas prayed in the belly of the whale, when he thought vpon God: Susanna in her distresse, when she lifted vp her eyes to heauen. Haue not I remembred thee, saith Dauid, vpon my bed, & thoght vpon thee when I was waking? And in another place: O Lord, my heart is ready, my heart is ready. As if his trust was, that God would accept the readinesse of his heart.

3 Now is the time that Timothy, a good souldier, should fight by S. Pauls good example, a good fight, Keepe the faith, and so finish his course: for why? after all, there is a Crowne of glory.

Ionas 2. 2.

Susan. 3. 5.

Psa. 6. 3. 7.

Plal. 108. 1.

1. Tim. 4.

Epiph. Ep.
32. 3.

Ioh. II. 25

4 This is the last Scene of all the Comedie, when a little bzunt is once past, troubles cease, but ioyes neuer cease. And therefore a good remembrance of the ioyes to come, may now tell vs, that wee are going from the darknes of this world, to the land of the liuing, where is no night, no neede of the Candle, nor the light of the sun, for God giueth them light, and they shall raigne for euermore. Hold thy peace Babylon (sayth *Epiphanius*) and be mute, O *Sodome*, because (that Article) I beleeue life euerlasting, is cleare, and consequently bringeth comfort to Gods children departing.

5 But let vs hearken to Christ himselte, I am the resurrection and the life, (saith the Lord) whosoever beleeueth in mee, yea, though hee were dead, yet shall he liue, and whosoever liueth, and beleeueth in mee, shall not die for euer. O ioy of ioyes:
wee

wee lay vs downe to sleepe, and
we rest, a God it is that makes
vs dwell in euerlasting safety.

6 And heere wee may not o=
mit to call to minde the manner
how Gods seruants of old haue
shut vp the day of their moztal=
itie.

As first that of Moses, who
after he beheld the land of pro=
mise, perceiuing his life was
not long, blessed God for all his
benefits, blesseth the people,
and so dieth: That of Ioshuah,
who exhorteth Israel to feare
God, to stand stedfastly in all
his Ordinances, and so milde=
ly goeth the way of all the
world. That of Dauid, who
drawing towards his end, a
little before his death inioineth
Salomon his sonne to walke in
the waies of God, that so hee
might prosper in whatsoeuer
hee tooke in hand. That of
Tobie, when as he lay a dying,
called his Sonne and his sons
sonnes, exhorting them by a
D 5 fatherly

Deut. 33. 1
Deut. 34. 5

Ios. 23. 11.

Ios. 24. 29.

1. Reg. 22.

To. 13. 8.

Acts 7.60.

Ge.49.18.

Euf.Hist.li.
5.ca.45.

fatherly authoritie to be mercifull and iust, that it might go well with them : That of Saint Stephen, who praying for his persecutors, and calling vpon the name of Iesus, fell asleepe. That of Iacob, *Salutare tuum expectabo Domine.* O Lord I waite, for thy saluation : when he departed with blessing his posterity. That of Serapion, a good and faithfull old man, (saith Eusebius) who after receiuing the holy Eucharist, that ioyfull refection for our passage, most meekly departed this life to liue eternally. And thus haue the godly tooke their farewell of the world.

7 As for things sublunarie, they leaue vs, and wee them; the soule only remaineth to be commended vnto God. Now may we cry, helpe Lord, for besides thee we haue no help: it is not the peeces of our owne deserts, that can make such a garment as can couer our sins;
it

it is the scarlet robe that took a deepe purple dye in the passion of the Sonne of God himselfe, that must now stand vs in stead.

If when thou art going a iourney, thou wouldest be glad to commit thy temporall goods to such a friend, by whom thou maist be sure they shall be well and safely kept; how much more may the Christian man comfort himself, in committing his soule to the custodie of Iesus Christ his Sauour, who will keepe it sure and safe for euer.

8 Reuben said of Benjamin, when Iacob was loath to let him go: Deliuier him vnto me, and I will bring him safely home: So of Christ it may be more rightly said: Commend thy departing soule vnto him, and he wil bring it vnto her long and blessed home safe and sound, which is the kingdome of heauen.

Ge. 42. 37.

CHAP. XX.

In what manner the sicke should bee directed by those, to whom this weighty businesse doth specially appertaine.

Num. 6. 23



Amongst men, those whom God hath set apart to help distressed consciences, and to whom hee hath giuen power and commandement to pronounce absolution and remission of sinnes, in his mercy; they are especiall to enter into this businesse of directing the sicke person: for they are to blesse in his name, to teach his people, and to doe them good in time of need: partly by matter of exhortation, and partly also by offering vp in their behalfe deuout prayers towards the throne of grace, and to haue

haue all fatherly care of them.

2 That care may be thought to be of greatest importance, which is employed in helping them, who are now least able to help themselves, and had neuer more need, God knowes, of ghostly direction.

3 There is nothing which the sicke in these extremities, doe more desire against the natural terroꝝ of death, and many troubles of conscience (which at this time are wont to assalt them most) then direction and comfort: for if he may be called a friend, that is diligent about a sick person, to minister things necessary for his body, which shall shortly be dissolued; much more hee is called a true and faithfull friend, that is diligent about a sicke person, to minister things necessarie for his soule, which shall neuer die, but liue eternally. It is therefore greatly to be wished, that like as the Serpent, that olde

ene=

Apo. 12. 11
 Ioh. 11. 15.
 1. Pet. 2. 25
 1. Pet. 5. 8

enemy of mankinde, a man=slayer, (yea soule=slayer) from the beginning, who the shortest his time is, the fiercer his wrath is, and chiefly intendeth ruine vnto the heele, at the last part of mans life, is at this time busie: so those who in louing feed, and in feeding loue Christ his lambes, should now be most carefull to keepe them from this deuouring Lion, and endeuor to present them sound in faith, ioyfull in hope, rooted in charity, vnto the great Bishop and Shepheard of their soules.

4 Notwithstanding, that the good grace of that Spirit, which directeth our highest proceedings, can better direct a discreet & sober Agent in this case, then all formes of direction from man whatsoeuer: yet as in other duties, so in this, some aduertisements may be obserued by those, who are content also to heare the aduise of others.

5 First

5 First therfore death being that which all men must suffer (but not all after one sort) care ought to be had answerable vnto the disposition of the dying: Tedioulnesse of discourse may soone weary the weake party: fewe words, and those sometimes in priuate well ordered, are wont for the most part, to auaille most. Impertinent speeches are very vnfit, the presence oftentimes of those, who haue bin associates in folly; yea, sometimes the presence of those who are neereest in alliance, remooued, is thought by graue iudgement to be the fittest opportunity for the giuing of soule counsell, bearing a simple and honest intent to doe good.

6 A premeditated exhortation, after information taken of the disposition of the sicke, is very behouefull: this loose and sleight hudling vp of Diuine matters, and sometimes of Gods Mysteries themselves, doth

*Chrys. hom.
in Secund.
Matth.*

doth often bring in contempt the high Wisedome of holy Scripture, which, but with all reuerence, watchfulnesse, and prayer, none should presume to search and open.

This disposing then of the sicke vnto a Christian end, being a worke of such moment, they may proceede, to whom it shall appertaine in this, or the like manner.

And first let the sicke,

1 **N**ow make a most sincere and humble confession of all his sins.

2 Let him bee exhorted to bee content with all his heart, either to liue or dye, as it shall seeme good to God his diuine pleasure.

3 That hee bee resolved to make a hearty reconciliation with the world, desiring forgiveness, and forgiuing all offences whatsoeuer amongst men.

4 That

4 That he take in good part this visitation sent vnto him, to prepare him to dye leasurely Gods seruant.

That hee wholly commend him to God his mercie, in the onely mediation of Christ Iesus his Sauour.

5 That they giue them not ouer great hope of bodily health: for sweet words, and vaine hopes often deceiue the sicke: let them be comforted in the name of God, but in discreet sort.

6 That they bee diligently moued to forsake the loue of this wretched world.

Secondarily, he must bee informed.

1 **T**hat al of what estate or condition soeuer, must depart this transitorie world.

2 That Gods Children throughout the volume of holy

ly Scripture, and example of ancient Writers, haue willingly yeelded themselves at the time of their visitation.

That Christ himselfe went not vp into glorie, but first hee passed through death.

3 That the death of the seruants of God is precious in his sight, and that they rest from their labours.

These demands may be proposed to the sicke.

1 Whether he acknowledge the faith of the holy Trinitie, with the Articles of the Creed, and in this faith be resolved to liue and die.

2 Whether he be sorrie for his sinnes, and aske God forgiveness, with a penitent heart in the merits of Christ Iesus.

To which confession of faith, God sendeth him this message. Goe in peace.

The

The sicke should be willed to remember.

1 That Christ came not to call the righteous, but sinners to repentance: hee is a sinner, therefore him.

2 That hee was the very Lambe of God, that came to take away the offences of the world: he hath many offences, therefore to take away his.

3 That he is a refuge for all them that be wearie, and heavy laden: he is weary, therefore a refuge to him.

4 That he is our righteousness, and neare to all that call vpon him: he calleth, therefore neare vnto him.

5 That if he liue, he liueth vnto the Lord, and if he dye, he dieth vnto the Lord: whether he liue or dye, he is the Lords.

Let the sicke be put in mind of receiuing the holy Sacrament, and that in time, and let

let them bee counselled thereunto.

After the sicke partie hath receiued the Sacrament, let him bee comforted against the feare of death.

Let him say also, with

1 **The Prophet** Dauid, Lord remember thy seruant in all his troubles.

2 **The Publican**, God bee mercifull vnto me a sinner.

3 **The woman of Canaan**, Iesus thou sonne of Dauid haue pittie on me.

4 Iob, I know that my Redeemer liueth, and that I shall rise againe, and see God not with other, but with the selfe same eyes.

5 S. Steuen; Lord Iesus receiue my spirit, and to say: I am that wounded man, blessed Samaritan, heale mee: I am that wandring childe, that is not worthy to bee called thy sonne; Father make me thy meanest seruant: I am the lost
sheepe;

sheepe, O seeke and saue mee :
bring mee home , Lord, vnto the
heauenly folde.

6 To mention the words of
Christ vpon the Crosse, Father,
into thy hands I commit my Spi-
rit.

He may be aduised to say, Iesus
giue mee,

- 1 Patience in my trouble.
- 2 Comfort in my afflictions.
- 3 Strength in thy mercies.
- 4 Deliuerance at thy plea-
sure : Iesus, be my Iesus.

If the sicke be

1 Not able to pronounce
them himselſe, let the Articles
of the Creede bee recited in his
presence by some other : I be-
leeue in God, &c.

2 Distempered (as the best
may be) in burning feauers,
and otherwise , choller shoot-
ing vp into the braine, and the
malignant humours meeting
with

with the vitall powers, which may cause raving, let him in fewe words bee moued to remember God, and the assembly may softly pray by him.

3 Troubled with strange visions, as good men haue beene, beseech him in the name of God, to call to minde the abundant loue of Iesus Christ crucified.

4 Seeme to be tormented in conscience by reason of his former sinnes, lay before him the abundant loue of our Lord Iesus, and that where sinnes doe abound, mercy doth superabound: and that Christ lookes for repentant sinners to come vnto him.

5 Pensiue and sorrowfull, mention vnto him the ioyes of Heauen, whither hee shall goe, by Gods grace, and the troubles of this sinfull world, which he hath often felt, and may now very thankfully leaue.

Reade

Reade by the Sicke,

The history of the Passion:
Luke 22. and 23. Chapters.

The twenty nine Psalmes,
Vnto thee, O Lord.

The 24. Psalmes, Like as the
Hart desireth the water streames,
&c.

The 51. Psalmes, Miserere
mei Deus.

The 143 Psalmes, Heare my
prayer, O Lord.

The 14. Chapter of S. Iohns
Gospell.

The 7. Chapter of the Apo-
calyps.

The 15. Chap. of the first E-
pistle to the Corinthians.

If the sicke be painfully grieued
or strangely visited.

I **ET** not any censure
him, as Iobs friends,
who thought Iob an
hypocrite, because of
his afflictions.

Iob. 4. 6
Iob. 22. 6

2 **O** as those that told our
Sauioꝝ of the Galileans, who
iudged them greater sinners
then the rest, because the tow-
er of Siloah fell vpon them.

Acts 28.3.

3 **O** as the Barbarians,
who deemed S. Paul an euill
man, because the Viper claue
vnto him.

Pro. 24. 17

4 Let none bee glad when
his enemy faileth, lest the Loꝝd
see it, and it displease him.

Gen. 50.
19.5.

5 Let euery one remember
that of Ioseph, Am I not also vn-
der the hand of God.

Rom. 12.
15.6.

That of the Apostle, in the
Romans. Weepe with them that
weepe.

Ec. 7. 35. 7.

That of the Wiseman: Bee
not slow to visite the sicke.

Iam. 5. 16

That of S. Iames, Pray one
for another.

A

A Forme of leauing the
sicke to Gods protection.



He Lord heare thee
 in the day of trouble:
 the name of the
 God of Iacob defend
 thee, send thee
 helpe from his san-

Psa. 10. 1.

ctuary and strengthen thee, out of
 Sion grant thee thy hearts desire,
 and fulfill all thy minde: some put
 their trust in horses, and some in
 chariots, but we wil remember the
 name of the Lord. Saue Lord and
 heare vs, O King of heauen, when
 wee call vpon thee. **Iesus the**
Sonne of the liuing God, put
 his passion betweene thy sins
 and Iudgement to come. A-
 men.

P

A

A forme of confession to
bee vsed to the sicke by
way of demandaund
saying.

DOe you acknowledge
vnto Almighty God,
great & grieuous of-
fences done in all your
life ?

2 Do you acknowledge that
you haue sinned in pride of
heart, not thanking the giuer
of all good for his gifts.

3 Do you acknowledge that
you haue sinned in pride of
cloathing, in pride of strength,
of beauty, of eloquence, of ri-
ches, and that you thereof cry
God mercie.

4 That you haue sinned in
enuie, hearing any prayled,
or better beloued then your
selfe, wherof you cry God mer-
cie.

5 That you haue sinned in
wraath

wrath and seeking reuenge, being moued vpon light occasion, whereof you crye God mercy.

6 That you haue sinned in sloth, by heauinesse of minde, in idle thoughts and imaginations, neglected prayer and meditation, whereof you crye God mercy.

7 That you haue sinned in couetousnesse, by vnlawful desires of riches and worldly wealth, and not pittied the state of the miserable, as you ought to haue done, whereof you crie God mercie.

8 That you haue sinned in vnassatiablenesse eating and drinking, by often excesse, whereof you crie God mercie.

9 That you haue sinned by uncleannesse of life, vnchaste thoughts, and the like, whereof you crie God mercie.

10 That you haue not giuen counsel to them that had need, taught the ignorant, forgiven them that offended you, whereof

of you cry God mercy.

11 That you haue sinned, in breaking the tenne Commandements, and not loued God aboue all, nor sincerely worshipped him, nor honoured his sacred Name, but vbled the same in idle oathes. You haue not sanctified his Sabbaoths, nor done due reuerence to your Parents and Gouvernours, you haue borne deadly hatred, you haue liued vnchastly, you haue taken your neighbours goods, you haue deptraued his good name, coueted that which was contrary to the lawes of God, for all these you crie God mercie.

You haue not vbled the gifts of the holy Ghost to the honour of God, the gift of vnderstanding, the gift of counsell, the giste of science; the giste of strength, the giste of knowledge, the gift of dread, whereof you cry God mercie.

Then

best
ers
in t
seru
our

Then let the Sicke say after him.

For all these, or any other
knowne, or vnknowne, that e-
uer I did since I was borne to
this day, I aske God mercede
with a penitent heart, beseech-
ing him to free mee from my
ghostly enemy, and to pardon
mee all in the merites of his
Sonne Christ Iesus, my onely
Santour and Redecmer, in
whose name, I pray as he hath
taught vs; Our Father, &c.

Prayers for the Sicke.

GOD, vpon whose plea-
sure relyeth all our
hope, in health and
sicknesse; accept, wee
beseech thee, our humble pray-
ers which we offer vnto thee;
in the behalfe of this thy sicke
seruant: visite him, O Saut-
our, as thou didst visite Peters
wiues

wiues mother, and the Cap-
taines seruant; asswage his
paine as shall seeme to thee
most expedient, and grant him
deliuerance to thy good plea-
sure, in the mercie and merits
of thy dearely beloued Sonne,
Iesus Christ our Lord:
AMEN.

Another.

GOd, the onely refuge in
all needes and necessi-
ties, the onely helpe in
times of weakenesse:
looke downe, wee beseech thee,
with the eye of mercie vpon
this thy sicke seruant, as thou
diddest vpon Ezechiah; restore
him to his former health, if it
bee thy good pleasure: or giue
him grace to take with faith
and patience, this thy visitati-
on, that after this painefull
life ended, hee may rest with
thee in life euerlasting, thzough
Iesus Christ: to whom with
the

the Father and the holy Ghost,
be all power, glory and do-
minion, now and fo:
euermore A-
men.

Another.

GOD, which despisest
not the sighing of con-
trite and sorrowfull
hearts, receiue our
prayers which wee now offer
vnto thy diuine Maiesty; look
downe (we beseech thee) vpon
this thy seruant now afflicted
with sicknesse: bee vnto him a
tower of defence, against al as-
saults of his enemies: thy pro-
perty, Lord, is to haue mercy,
and to heale those that are bro-
ken in heart; Lord, we beseech
thee, send him the comfort of
thy helpe in these extremities,
that liuing, or dying, he may
reioyce in thee, through
Jesus Christ our
Lord, Amen.

Another Prayer for the
Sicke.

O Lord Iesus Christ, which art the health of all men liuing, and the euerlasting life of them which dy in faith: we thy humble seruants here assembled, being sure the thing cannot perish, which is committed to thy charge: we commit and commend vnto thee, O heavenly Father, this thy seruant grieued with sicknesse, beseeching thee to make strong his soule against all temptations, and to couer and defend him, against all the assaults of the Diuell: there are no merits in him, or any other to be alleadged, but onely thy mercies, thou mercifull Lord wast borne for his sake: thou diddest preach and teach for his sake: thou didst pray and fast for his sake: thou

thou diddest hunger and thirst
 for his sake: thou diddest all
 good workes and deeds for his
 sake: thou sufferedst most grie-
 uous pains & torments for his
 sake. And finally, gauest thy
 most precious body to dye, and
 thy blood to bee shedde on the
 Crosse for his sake. Now most
 mercifull Saviour, let all
 these things profit him, which
 thou most freely hast giuen
 him, that hast euen giuen thy
 selfe for him: let thy blood
 wash and cleanse the spots and
 foulness of his sinnes, let thy
 righteousness hide and couer
 his vnrightheousnesse: Let
 the merits of thy bitter passi-
 on bee the satisfaction for his
 sinnes: giue him grace that
 faith and saluation in thy
 precious blood neuer wauer
 in him, but be euer firme and
 constant, the hope of mercie
 and life euerlasting neuer de-
 cay in him: that charitie wax
 not cold in him.

¶

And

And finally, that the weaknesse of the flesh bee not overcome with the feare of death. Grant merciful Saviour, that when death hath shut vp the eyes of the body, yet that the eyes of the Soule may still behold and looke vpon thee, that when death hath taken away the vse of tongue and speech, yet that the heart may cry and say: *In manus tuas Domine, commendo spiritum meum.* Lord, into thy hands I commend my Soule: And againe, *Domine Iesu accipe spiritum meum.* Lord Iesus receiue my spirit. Amen.

Conso-

Consolatory speeches
to comfort the
Sicke.



We owe GOD a death; all our life haue we been gathering to comfort vs in our last agonie: what hurt is in going to Paradise, after a while we shall haue greater ioyes, then now we do feeble paine: we shall goe to one of those Mansions which Christ is gone to prepare for vs; our Head is in heauen already, to assure vs wee shall, before it be long, follow after, we cannot haue our happinesse vnlesse wee goe vnto it.

Christ went not vp to glory but first he suffered: our way to life is to die with Christ.

Let not pains dismay vs; for wee are passing from death to life,

life, from sorrow to ioy: from a vale of misery, to a Paradise of all comfort and consolation: Let not our sinnes dismay vs, **Christ** hath died for them, who is your aduocate with the Father.

God is our Father, let him doe what beseemeth him good: let vs say, Father, not my wil, but thy will be fulfilled.

You cannot thinke vpon God, but with ioy.

Know you that he is the author of life and death, and of all things that appertaine vnto them.

CHAP.

CHAP. XXI.

*The manner of commending the sicke
into the hands of God, at the
houre of death.*



GD the Father
Who hath crea=
thee, **G**D the
Son, who hath
redeemed thee,
GD the holy

Ghost, who hath infused his
grace into thee, assist thee in all
thy tryals, and leade thee the
way to euerlasting peace.

Answer. Amen.

Christ that died for thee
keepe thee from all euill.

Answer. Amen.

Christ that redeemed thee,
strengthen thee in all tempta=
tions.

Answer. Amen.

Christ that loued thee so
dearely, haue mercy vpon
thee.

Answer

Answer.

Amen.

Christ Iesus that rose from the dead the third day, raise thee body and soule in the resurrection of the iust.

Answer.

Amen.

Christ that sitteth at the right hand of **G O D** in heauen, bring thee vnto euerlasting ioy.

Answer.

Amen.

God the Father preserve and keepe thee, **G**od the Son assist and strengthen thee. The blessed Spirit of the **L O R D** **G**od, the holy Ghost bee with thee. The holy Trinitie ayde thee in life and death.

Answer.

Amen.

God grant thy place may be in Abrahams bosome. Amen.

God grant thou maist behold thy blessed Saviour in the state of glorie. Amen.

God grant thy death may be precious in his sight, in whom thou art to rest for euer.

Answer.

Amen.

A

A brieft forme of Prayer.

Most mercifull Fa-
ther, we commend
vnto thee this thy
seruant, the worke
of thine owne hands, we com-
mend vnto thee his soule, in
the merits of Christ Iesus his
Redeemer. Accept O Lord,
thine owne creature : forgiue
wee beseech thee, whatsoeuer
hath been committed by hu-
mane frailtie, and command
thy Angels to conduct him to
the land of euerlasting peace.

Answer.

Amen.

Preserue, O Lord, the soule
of thy seruant, as thou diddest
Noah in the flood.

Answer.

Amen.

Preserue, O Lord, the soule
of thy seruant, as thou diddest
Lot from the fire of Sodome.

Answer.

Amen.

Preserue, O Lord, the soule
of thy seruant, as thou diddest

Iob

Iob in all his aduersties.

Answer. Amen.

Preſerue, O Lord, the ſoule of thy ſeruant, as thou diddeſt the Iſraelites from the power of Pharaoh, and the oppreſſion of Egypt.

Answer. Amen.

Preſerue, O Lord, the ſoule of thy ſeruant from the malice of Sathan, as thou diddeſt Dauid from all his enemies.

Answer. Amen.

Preſerue, O Lord, the ſoule of thy ſeruant as thou diddeſt Daniel from the mouth of the Lyons.

Answer. Amen.

Preſerue, O Lord, the ſoule of thy ſeruant, as thou diddeſt the three children from the fiery flames.

Answer. Amen.

Preſerue, O Lord, the ſoule of thy ſeruant, as thou diddeſt Elias from the falſe Prophets, that ſought his ouerthrow.

Answer. Amen.

Preſerue,

Preſerue, O Lord, the ſoule
of thy ſervant, and deliuer him
as thou diddeſt thy Apoſtles
Paul and Barnabas out of priſon
at midnight.

Answer,

Amen.

From that ruſfull darkneſſe,
Deliuer him, O Lord.

From the paines of hell,
Deliuer him O Lord.

From cuerlaſting maledicti-
on,

Deliuer him O Lord.

By thy Natiuitie.

O Lord deliuer him.

By thy faſting and prayer,

O Lord deliuer him.

By thy hunger and thiſt,

O Lord deliuer him.

By thy croſſe and paſſion,

O Lord deliuer him.

By thy deſcenſion into hell,

O Lord deliuer him.

By thy reſurrection from
the dead the third day,

O Lord deliuer him.

By

By thy ascension into heauen,

O Lord deliuer him.

By thy sitting at the right hand of the Father in glory.

O Lord deliuer him.

Amen.

Into thy mercifull hands, O heauenly Father wee commend the Soule of thy seruant now departing: acknowledge, wee beseech thee, a sheepe of thine own fold, a lambe of thy owne flocke. Receiue him into the armes of thy mercy, knowing the thing cannot perish which is committed to thy charge: O most mercifull Iesu, receiue we beseech thee, his spirit in peace, Amen.

The blessing of the sicke, when hee is now giuing vp the Ghost.

Iesus Christ absolue thee from all sinnes.

Answer.

Amen.

Iesus Christ remit all the euill which thou hast committed

ted by thy hearing, by thy seeing, by thy touching, by thy tasting howsoever.

Answer. Amen.

Jesus Christ that dyed for thee, put out all thy offences.

Answer. Amen.

Jesus Christ that calleth thee, receiue thee into his heauenly kingdome.

Answer. Amen.

The Lord blesse thee, and keepe thee. The Lord make his face to shine vpon thee. The Lord lift vp his countenance ouer thee, and giue thee a ioyfull resurrection to life euermore lasting.

Answer. Amen.

Depart O Christian soule, in the name of God the father, who created thee, of God the Sonne, who redeemed thee, of God the Holy Ghost, who sanctified thee, one liuing and immortall God: to whom bee glorie for euer and euer. Amen.

A prayer

*A prayer to be vsed by the assembly at
the time of the Christian mans de-
parture, or when hee is now de-
parted.*

Let vs pray.



Almighty and e-
uerlasting God,
seeing it hath
pleased thee to
take this thy ser-
uant out of the
miseries of a sinfull world, bu-
to thy heauenly Kingdome;
(Lord) thy name bee blessed
now and euermore: make vs,
wee beseech thee, that yet re-
maine, mindfull of our morta-
litie, that wee may walke be-
fore thee in righteousness and
holinesse all the dayes of our
life, and when the time of our
departure shall come, wee may
rest in thee, as our hope is, this
thy seruant doth, that wee
with

with him, and all other departed in the faith of thy holy name may reioyce together in thy eternall and euerlasting Kingdome, through Iesus Christ our Lord, Amen.

CHAP. XXII.

A Consolation to all those that lament and mourne for the departure of others.



Doble mourning for the dead, both decency amongst men, and Christianity amongst Christian men, doth allow as much: examples of holy Scriptures doe approve the same. What more seemely then the performance of a duty, whereby we giue testimonie of naturall affection, in this solemne departure

parture each from other? God hath neither made vs stockes nor stones, nor giuen vs hearts which should haue no feeling, when occasions are offered, or times beleeeming doe require sorrowfull affections.

2 On the contrary, what more vncomely, then to vse mirth in the house of mourning? A very Heathenish manner was it thought to bee by the decree of an ancient counsell, to sport at these motiues of mourning.

3 For examples in holy Scripture, we find that Abraham mourned for Sara his wife: all Israell for Samuel their Prophet: the people in the Wildernesse for Aaron their high Priest: the Inhabitants of Bethulia for Iudith that honourable Widdow: the Machabees for Iudas their noble Captaine: Martha and Mary for Lazarus their brother: the woman of Jewry for their chil-

dren

Concil. Arel.
3. sub. Leo. I

Gen. 23. 2
1. Sa. 25. 1.
Nu. 20. 29.
Iud. 16. 24.

Mac. 9. 20.
21.

Ioh. 11. 31.

Mat. 2. 18.

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dien those yong infants : the
twelue Patriarches for Iacob
their aged father : Dauid for
Jonathan his trusty and faith-
full friend. Nay, Christ him-
selfe, saith S. Ierome, went
not to his Sepulchre without
weeping eyes.

Neither hath this mourning
been a light passion only. Great
was the lamentation that Iac-
ob made at the supposed death
of his sonne Ioseph, when hee
said : I will goe vnto the graue
to my sonne sorrowing. Great
was the lamentation that Da-
uid made, when newes was
brought him of Absolons ende :
O my sonne, Absolon my sonne,
my sonne Absolon; would God I
had died for thee : O Absolon my
sonne, my sonne. It was no
doubt a sorrow to his heart.
Great was the lamentation
which the Widowes made for
Dorcas so good a woman, full
of good workes and Almes,
when they considered her good-
nesse

Ge. 50. 14.
2. Sa. 1. 17.

Ge. 15. 14.

2. Sam. 18.

Acts 9. 39.

1. Thes. 4. 13

Aug. de
verb. Apo.
Serm. 32.
Bern. in
Cant. Ser.
26.

nesse and bounty towardes them. And thus we see the laudable custome and practise in mourning for the dead.

4 When the Apostle forbade the Thessalonians to sorrow, hee did not absolutely forbid all sorrowing, but sorrowing after the manner of the Gentiles. So S. Austin *Contristamur, sed not sicut ceteri*, indeede we are sorrowfull, but not as others, without hope. *Non culpamus affectum* (saith S. Bernard) *sed excessum*. We blame not the affection it selfe, but the eccessse or want of moderation. Wee may not onely vse moderate sorrow in the departure of others, but even in the departure of the godly, and well disposed themselves.

Now as good men often are, and (in regard of their great misse in the world, haue beene many waies helpfull vnto others.) So is it a signe of some ill dealing amongst men, when the poore & distressed let them
goe

goe away without any lamentation at all.

It was laid by the Prophet Ieremie to Ichoiakim. So long as thy father did helpe the oppressed, did hee not prosper? And after hee addeth this, as a great punishment to be laid vpon him, well thou shalt die in grieve of mind, and there shall be none to make lamentation for thee.

Ier. 22. 15.

5 The Apostle confesseth in plaine words, that God had mercie on him in sparing Epaphroditus, lest hee should haue had sorrow vpon sorrow: to shew that he was not so stoical, but himselfe should haue had feeling in such a case.

Phil. 2. 27.

My sonne, saith the Wiseman, powre forth thy teares ouer the dead, and neglect not his buriall. Whence wee may also gather, that funerall rites, decent interring of the corps, exequies and seemely mourning, which S. Austin calleth *officia postremi numeris*, our last dueties of loue

Eccl. 38. 66

August. de
verb. Apo.

Q

in

1. Cor. 14.

*August. de
cura. geren.
pro mort.*

To. 14. 10.

in this world amongst friends, are not unfitting the practise of those, amongst whom all things should be done in order.

6 The Israelites in burying so honourably their Fathers and Gouvernours, did shewe themselves a people of good and orderly carriage in the world. Surely Dauid did shew mercy (saith the same Father) to Saul and Jonathan, in burying their bones in that decent manner he did. My sonne (saith Toby) when I die, bury me honestly: The new Sepulchre, the cleane linnen cloathes, the sweet ointments, the assembly of men of reputation, shewed how our Saviour, was respectfully regarded, yea, and entombed with solemnitie. sure it is that these bodies which haue been the Temples of the holy Ghost, and shall be changed at the day of Doome into a condition of glory, should haue

haue a decencie perfozmed vn= to them at their farewell from the world.

It was the desire of the old Patriarkes, that their bones might be oꝛderly laid in the sepulchers of there fathers. In the second of Samuel, and the second Chapter, Dauid sent messengers to the men of Iabesh Gilead, and said vnto them, blessed are yee of the Lord, that you haue shewed such kindnesse to your master Saul, and buried him.

It was the praise of Hea= then Conquerours to permit the buriall of the dead. Where= foze not to yeeld them, after a Cynicke manner, comely buri= als, oꝛ Christian mourning with moderation, is most in= humane; nay, it is a conceit to say the truth, very barba= rous.

7 Notwithstanding, to soꝛ= row as men without hope, is farre distant from the rule of

*Zenoph. li.
de iust. Cyri.*

Ps. 116. 16.

faith: which tels vs. That the death of the Saints is precious in Gods sight. They are at peace and their hope is full of immortalitye.

Ec. 38. 17.

He that said, My son powre forth thy teares ouer the dead, said also, Comfort thy selfe. And surely Christians of all others, who belecue the resurrection vnto a better life, should raise vp themselves by faith, from too too dolefull passions. For as in al other things, so in this, a moderation should be had.

Iob 1. 21.

8 Haue wee lost a good father, friend, husband, wife, or children? we may say with Iob, *Dominus dedit, Dominus abstulit*, The Lord hath giuen, and the Lord hath taken away, *Sit nomen Domini benedictum*. Blessed be the name of the Lord.

Neither are they cleane taken from vs, but onely gone a little before vs in the way, wherein wee must all follow. Wee shall one day meet againe
by

by the grace of God : at which time (saith Cyprian) there will bee no meane ioy, when good friends come to liue together, to reioyce together. Our knowledge is now but in part, then shall wee know, as we are known : Where Peter shall be Peter, and Paul shall bee Paul (saith S. Cyrill) and many long since departed shall (as some of the ancient fathers say) bee knowne of vs, that haue liued long after, as Peter knew Moses and Elias vpon the mount. If it will be no comfort to reioyce together : aboue all, O good God, what a ioy shall it be to see Christ the Saviour of the world ?

6 Amongst other meanes of comfort that happy hope of the resurrection should raise vs vppe from our most penfull thoughts : *Resurrectio mortuorum, fiducia Christianorum*, saith Tertullian, the resurrection of the dead is the confidence of Christians.

¶ 3 Christ

Cypr. de morte.

Cyr. in Io.

Aug. Cry.

Ioh. 14. 29

Christ our Saviour before his passion, when he saw his Disciples sorrowful for his departure, which was so shortly to ensue, saith vnto them: If you loued mee, you would reioyce, because I said, I goe vnto the Father. So it may be said to those that mourne for the misse of others; let not your minds be too much plunged in sorrow, because you loued those for whom you thus lament, they are gone vnto their eternall Redeemer.

God saith, I am the God of Abraham, the GOD of Isaak, God is the God of the faithful departed.

Gen. 5. 24.

2. Reg. 22.

20.

10 It is said of Enoch because his soule pleased God, God tooke him away: It was spoken as a blessing to Iosias, that he should be gathered vnto his Fathers, before the captiuitie of the people came. S. Ierome of Unfull times saith, *Felix Nepotianus qui hæc non videt*, Nepotian is a happy man that liues not

Hier. ad Helio.

to

to see this wicked world. Surely
ly saith S. Austin, as good men
are gone from vs, so are they
gone from a place full of many
assaults. And S. Ambrose of
one, *non tam nobis*, hee was not so
much taken from vs, as from
dangers.

12 When God shippes his
Noahs, it is a signe there is a
flood not farre behind. When
God sends Angels to fetch his
Lors out of Sodome, it is a signe
there is punishment for the
sinfull Cities shortly to ensue.
When God takes Lazarus to A-
brahams bosome, there is then
no more penury to endure.

Wherefore, seeing wee are all
to passe downe the streame of
mortalitie, we may not thinke
it so strange to haue experience
thereof in the departure of o-
thers, which wee shall one day
experience in our selues. If we
complaine of the death of friends
wee complaine in effect, that
they were bozne mortall.

*Aug. de pre.
dest. in
Sanct.*

*Ambro. de
exces. Satyr.*

Gen. 7. 1.

Gen. 19. 1.

Lu. 10. 22

We should remember death is as is the lines drawn from the Center vnto the Circumference, euen on euery part, or as the vp:right Magistrate equall to all, which may the rather moue vs, to be content in cases so resolute as Death: we must take all as well as wee may, seeing there is no remedy to recouer our losses, let vs comfort our selues. The good meaning borrower, the sooner his debt is discharged, the sooner hee is at quiet. Hee that makes but a short voyage, and is the soonest at the hauen, is the sooner also from danger of shipwacke: hee that is to finish a iourney, better it is to do it quickly then slowly, happy is that man that hath life in patience, and death in desire.

13 It was not without cause, that the Wiseman praised the dead aboue the liuing, for sure they are in a better case by farre, departing in the

Lord,

Lord, And S. Iohn heard a voice from heauen, saying: Blessed are the dead. A voyce from heauen, and therefore from a place where is blessednes indeed, and could best testifie of it, and those that possesse it.

Againe, *Nemo mortuus*, sayth S. Austin, *qui non fuit, aliquando mortuus*. There is none dead, which must not needes die ere long, no ransom can redeeme from death. They now rest from their labours, and therefore there good estate now attained should the rather moue vs, (remembryng their good) to be content.

At our entrance into the world, we brought with vs a subiection vnto death, all sinned, and therefore death goeth ouer all, and returne we must to the place, from whence wee came, sooner or later, this world beeing but our banishment for a time, from which these blessed soules now freed,

¶ 5 would

Apo. 14.3.

Aug. lib 1.
de Ciuit.
Dei cap. 11.

Rom. 5. 20
Aug. de Spi-
rit, & Ani-
ma cur. ge-
ren pro.
mort.

Lu: 11. 42.

would tell vs, (were they to returne into these earthly regions, which without controuersie they doe not) that they with Mary, haue chosen the better part.

Mat. 22. 30

Wise here with Martha, are carefull about many things, they haue that one thing which is necessarie, that shall neuer be taken from them. O speech of comfort! Christ saith; Father I will that they whom thou hast giuen mee be euer where I am, that they may behold my glory.

14 How to accept of, and take in good part, as we may, the losse as we count it, or rather misse for a time, of friends departed: the behauiour of Dauid in this case may be considered, who, when the child was sicke, fasteth, prayeth, prostrateth himselfe vpon the earth: but hearing that Gods will was accomplished in the death of the child, Dauid rose vp, eat bread, receiued comfort, as it seemed

seemed after all his sorrow; being demanded the cause of this diuersitie of behaviour, answered: While the child was yet alive, I fasted and wept, for I said; who can tell whether God will haue mercy on mee, that the child may liue: but being dead, wherefore should I now fast? can I bring him againe any more? I shall goe vnto him, but he shall not returne vnto mee.

In the like case S. Bernard, being not a little moued for the death of one, I turned mee (saith he) to prayer and weeping, at last I considered that God had done what seemed best in his diuine providence, what should more sorrowing auaille? Lord thou hast taken thine, none of mine, teares forbad me to speake further. And so the good father resolved to rest content with the will of God.

CHAP. XXIII.

How those that undertake any dangerous attempts, eyther by Sea or Land (wherein they are in perill of death) should specially before hand make themselves ready for God.



If those men, who liue in times and places of most safety, should (respecting the vncertainty of humane condition) think euery day of their last day, which by little and little will come vpon them: then how much more ought those who enter into place of apparant perill, and vndertake attempts of greatest danger, stand vpon their gard, & bee euermore wel prouided to be ready for God? But here wee must seriously consider that the vndertaking of attēpts, wherin life is indangered,

gered, is onely warrantable, when the cause is iust, and the authorizty lawful. The desperate enterprizes of those, who in priuate quarrels goe forth with murthering hearts, and in their hands the instruments of death, are most vn-sufferable: is this case to bee taken from the world is very dangerous: how should he thinke God will receiue his soule, that dyed with a minde desirous to shed that blood, for which Christ shed his blood? There is in these attempts, more murthering malice then christian manhood. Let the publike Magistrate vse the sword, let the priuate man surcease: iust occasion so requiring, let him then prepare in the name of God.

2 Heathen men could tel Ionas, that in a case of imminent danger, there was no other refuge, but to flye vnto the assistance of some superioꝝ power, by calling vpon God. Pharaoh
him =

Ioh. 4. 6

Iud. 9. 1

himselfe could entreat Moses to pray for him, how much more then should those, whose hope reacheth further then the sauing or losing of a life mortall, entring into any attempt, wherein they are in hazard: first with Iudith, to worshippinge God in all deuotion, and then shee went forth for the deliuerance of Bethulia.

Heb. 11. 32
24.

3 Faith and trust in God, doth not make men cowards, but rather addeth spirit and comfort in great assaults of enemies. By faith (saith the Apostle) Gedeon, Baruc, Sampson, Iephthah, and also Dauid: of weak were made strong, waxed valiant in battell, turned to flight the Armies of aliants, who came against Gods people with great force and multitudes.

While their enemies were arming themselves with sword and shield, the manner of God his people was to arme them with deuotion, as fasting and prayer

praier, and a religious commending themselves, eyther in life or death to his protection.

4 When Balaack sawe the people of Israel prosper more by their praying, then he could by his fighting, hee would needes haue Balaam to curse them.

Moses (sayth Saint Ierome) fought as well as Iosua against Amalech, for while Moses held vp his hands, Israel preuailed, and when hee let his hands downe, Amalech preuailed, but Moses hands were steady untill the going downe of the Sun.

Ruffinus and Socrates write, that Theodosius the Christian Emperour, in a great battell against Eugenius, when he saw the huge multitude that was comming against him, and so (in the sight of man) there was apparant ouerthrow at hand, hee gets him vp into a place eminent (or in the sight of all the army) fals down prostrate vpon

Num. 22.5

Ier. ad Heliod.

Ex. 17.11.

Ruf. Socra.
Eccl. bift.

on the earth, beseecheth God, if euer hee would looke vpon a sinfull creature, to helpe him at this time of greatest need: suddenly there rose a mighty wind which blew the darts of the enemies back vpon themselves, in such a wonderful manner, as Eugenius with al his host was cleane discomfited, who saw that the power of Christ fought for his people, and therefore cryed in effect as the Egyptians did: Oh, God is in the cloud, or God fighteth for them.

5 Thus with faith and constancy haue the seruants of God gone forth against their enemies with al deuotion thoroughly preparing themselves, either for life or death, as it should best stand with the good pleasure of his diuine prouidence.

For these therefore that undertake and attempt, either by Sea or by land, wherein life more then ordinary is endan=

ge=

gered, let them in the name of God goe forth with soules prepared : for in so doing, they remember themselves to haue a further expectation, then either the gayning or losing of a life temporall. *Paratos inueniat*, saith Eusebius Emisenus, *extrema necessitas, quæ sepe opprimit imparatos*. Let extreame necessitie find them ready, which is wont to oppresse men vnready.

In worldly affaires wee oftentimes forget heauenly, and therefore good reason, that in heauenly we should also goe aside from all earthly cogitations, and presenting our selues before God, commend in solemne manner, our soules into his hands : which done, with Hester wee may say : If wee perish, we perish, now the wil of God be fulfilled. So therefore, for men attempting dangers by Sea and Land, or vpon what occasion soeuer, either ordinarie, or extraordinarie : when they

*Euseb. Emis.
hom. 1. ad
Mon.*

they aduenture to vndertake any action, wherein life is put in hazard: for all these or any of them to prepare themselves for their departure, it may bee said which S. Iohn hath in the **A**pocalyps, *Hic est sapientia*, Here is wisdom.

CHAP. XXIII.

A briefe direction for such as are suddenly called to depart this world.



Concerning prayer, for our deliuerance from sodaine, or vnprovidid death how meete it is, that wee doe not giue the least occasion to vcharitable censures to speake of vs when we are gone. And how well the Church vseth this amongst other commendable kindes of prayer, somewhat hath bene
be=

before mentioned : and their hardest conceits, who in this case are ouer-hasty to iudge others, departing this world to their seeming suddenly, is in part answered. It now remaineth that some direction be laid down, for their better instruction, who in this case are called to take their farewell of this vale of misery, sometimes in a very moment.

1 First, let it be remembred that we are all vnder the hand of God, whose proceedings are vnsearchable, and past finding out : who knowes better (as hath been sayd) how and when the best is to bring vs to his Kingdome ; O Lord, thou art the Workman, we are the vessels, wee the clay, thou art the Potter.

2 Secondarily, let them call to minde, our condition in this World, how neare wee are to death, euery moment. The word which in hebrew signifieth

eth dead, doth in one title only differ frō that, which signifieth mortall, or subiect to death: to shew that in the holy tongue, mortal differeth from dead, but in one title. Againe, that wee are no other but Dauids stranger, our tarrying is but for a night, seeke vs in the morning, We are gone: wee know not the time of our departure, and cannot tel the certaintie of that day, and peradventure this is the day.

Our bodies are combined of the foure Elements, humours hauing the nature of the water, the lights and the lungs, which are the fan of the heart, the nature of the ayre; the hart it selfe which is smallest vppward, the nature of the fire; the bones and flesh the nature of the earth; and the nature of mixed bodies is turned (as the Philosophers tell vs) in a very instant into the first matter, which done, a dissolution there
is

is of the whole. The soule being departed from the body, there is the house, the householder is gone.

4 Thirdly, let him consider, that we came not together, but as the labozers into the Vineyard, some came in at one houre and some at another, so is our departure out of the Vineyard; our comfort is, bee it sooner, or later, the great Lord hath a penny ready for the labouers.

5 Fourthly, let not the suddenesse dismay any, for vnto the faithfull man, it is no suddenesse at all, the righteous is neuer pzeuented by death, how soone soeuer hee be gone. God respects not, sayes Saint Austen, so much *Quo modo*, after what manner, as *quales morimur*, what manner of ones we dye.

When wee liue in his feare, we dye in his fauour, Bee our departure neuer so soone. And *Non multum curandum est ijs, qui necessario*

Mat. 20.10

Aug. de
cuest. dult.
cap. 24.

*necessario morituri sunt, quid acci-
dat ut moriantur, sed moriendo, quo
ite coguntur,* Wee should not so
much care for the manner of dy-
ing, as beeing dead, whither we
goe.

Rom. 14. 8

6 Last of all, let not this
short warning bee a scruple to
the conscience of an y we must
referre all to Gods disposing,
either in life or death, so, or so,
haue not some the time of pre-
paring themselves as they
would? Let them remember
that Abraham had onely an in-
tention of offering Isaac, and
yet the holy Ghost tels vs by
the Apostle to the Hebrewes,
that Abraham offered Isaac, men-
tioning the very deede to bee
done.

Heb. 11. 17

Luc. 23. 42

The Malefactor vpon the
crosse desired no more of Christ
in his dying fits, but to be re-
membred of him in his King-
dome: and Christ tels him of
more then beeing remembred
there; to wit, of his being there.

David

Dauid did not build a Temple, yet Dauid prepared stuff for the work, and this preparing was very acceptable vnto GOD. Though they doe not accomplish a treatible departure from this life: yet preparing in time of health for this worke, this preparing is, no doubt, well pleasing vnto God, to whom they are going.

7 In these cases of necessity then, with one out-cry to awaken Christ at the sterne of the Ship, or with Peter, One help Master, I perish, or with the Publican, one stroke of the breast; with one, *Deus propitius esto mihi peccatori*; God be mercifull to me a sinner, one generall repentance for altogether with Mary Magdalen, shall, like Abels well pleasing offering, ascend upward and finde fauour with him, with whom it is as proper to heare sorrowfull suppliants, as it is for mercy, to helpe extreame misery.

8 But

Aug. de
verb. Sen. 1.

8 But now, considering we liue in this fraile estate, and at such an vncertainty, as we do, our time is euer neare (sayth Saint Austen) because we are mortall nearer because wee liue amongst casualties : If wee were of a glassy matter, sayth hee , our feare were the lesse, for then being kept from knockes, there were some hope of continuance, keepe we our selues as charily as we can, we shall away: Doe we ouercome enemies without ? diseases within will also surprize vs.

Can wee auoide strokes of weapons ? the stroke of death is vna uoidable. Can we preuent external dangers ? A feauer at last, or at least some other infirmity will bring vs downe, whether in the bed, or in the field, I cannot say, this we must resolue vpon, and we must away.

All which ioyntly considered, as our whole life is a
passage

passage to death: so should it be
a preparing for death, that so,
how soone soeuer we are called
hence, when the body retur-
neth to the earth, from whence
it was taken, the soule may go
to God that gaue it.

9 Besides the sundry vn-
suspected meanes, (neuer so
much as dreamed of in all their
liues) how many haue come
vnto their deathes, wee haue
scene or heard as much): be-
sides, I say their vnerpected
meanes, whereby many haue
sodainly departed this world:
diseases there are, as dead pal-
les, impostumes, breaking in-
ward, which take away ma-
ny, who neuer knew what age
meant; nay, what sicknesse
meant, sodainly they are gone.
Physicians can tell vs, extre-
mities, either of ioy or sorrow
effect as much, and hystozies
approue the same.

An ancient Roman behol-
ding his three sonnes in one

R

day,

Ioa. Fu. li. i.

Scct. 5.

Gel. lib. 5.

cap. 5.

Diagora

Rhodius prae

gaudio Pub.

Rutilus

prae dolore

expirauit.

subi o.

day, to beare away the prize in the place of masteries, for very toy sodainly he breathed his last: a noble Matrone at one sorrowfull sight, ended her daies with the very doubling of one sorrowfull out-cry; O Pompey, Pompey!

10 In all this let vs obserue this lesson, to prouide aforehand for a time to come: let vs learne, as Elias sayd, to acquaint our selues with God, and to resort earely vnto the Lord, as the Wise-man speaketh, *Ante mortem fiat, quod post mortem prodesse possit.* Let vs do that before death, which may doe vs good after death; and then sooner or later, death shall not harme vs, which is vnto the euill onely euill, and to the good, good, as the same Father sayth.

11 All our care, all our sorrow, all our feare concerning death, is but to dye a little the later, howsoeuer it please God.

August. de
Ciuil. Dei,
lib. 13.

God to dispose of vs, whom we may beseech, if it shall so stand with his good pleasure, for a treatable departure.

O Lord, saith Saint Anselme, Take from me, if thou wilt; my goods, my riches, my pleasures, my life; only leaue me my heart, which may neuer cease to loue thee, and call vpon thee.

*Ansel. in
medit.*

Much doth hee offer, that offereth the affections of his Soule, loud doth he cry, whose faithfull thoughts say: Do-

*mine Iesu accipe spiritum
meum, Lord Iesus
receiue my
spirit.*

CHAP. XXV.

An Admonition for all such as finde themselves troubled with euill motions to commit faithlesse & fearefull attempts against themselves.



Take al aduersities of the World with a calme and quiet minde, is a duty of Christian patience: to beseech Almighty God for his resisting helpe & grace, against all euil and gracelesse motions, which proceed from the olde enemy of man, is a part of christian deuotio: Nature is weak to raise by it selfe, aduersities and temptations are strong that would cast it downe, both aduersities and temptations fly away before the face of our trust in God.

2 Are many assaulted, or so deeply

deeply distressed, that they begin to waxe weary of life, and for feare of some little disgrace of the world, sometimes, saith Saint Austin, The hard vsage thereof, that they would needes bee gone, and they care not how too? Let these remember, that God hath giuen no man leaue to cut off from himself space of repentance, or shorten that benessite of life, which hee hath granted him, to gaine a state of eternity in. Hee that brought vs into the World, ought to haue the calling of vs hence, when he calleth, then, and not before wee willingly depart this earthly Tabernacle.

3 Abzidge the time we may not, wee must not for all the disgraces, the iniuries, and obloquies, the crosses, and losses this world can lay vpon vs: he vpon that discontentment, that should make any cowardly to runne away, or distrustfully to giue ouer his standing, before

bee be called by the Generall of the field: sic vpon that dispaire that shuld make any cast away themselves, & forget they haue soules to saue. The mercy of man reacheth vnto his neighbour, but the mercy of God, reacheth vnto all flesh.

4 As the pleasures of this world, should not make vs loue life more then we ought, so also the calamities of the same shold not cause vs to leaue life before we ought: wee must let the little twist of mortalitie, twine out vntill our clue bee ended, and pray God euermore to grant vs the threed of grace to bring vs out of the labyrinth of a troubled minde.

5 None may seeke death, for death should rather come vnto vs, then we goe vnto it, before our time: bee our calamities neuer so great, life is precious, and it were impiety desperately to bring it into perill.

6 To bee any way accessary, much lesse principall in our owne decay, is most vnnaturall and haynous before God and man; with Caine to see *magnitudinem culpe*, but not, *magnitudinem misericordie*, the greatnesse of their finnes, but not the greatnesse of Gods mercie: with Achitophel and Iudas, to finish their vnhappy dayes, by a tragicall and most vnhappy end, is haynous and most execrable.

7 Will God require blood at the hands of man & beast, and shall hee not require it at thy owne hands? if hee command in the law, Thou shalt not kil, art thou not included within the compasse of this Commandement, if thou embzue thy hands in thy owne bowels? *Non alterum* (saith S. Austen) *ergo nec teipsum*, Thou mayst not kill another, therefore not thy selfe.

8 But what hath beene the
K 4
cause,

cause, which hath brought forth some of these faithlesse and fearefull attempts? surely, such either with Nero, who saw himselfe censured of the Senate, and hated of all good men, they began to loath life, as ashamed to liue any longer amongst men: or else with Sardanapalus, who for all his bold denying of God, at euery hearing of the thunder, was wont to hide his head in a hole, they at last by a monstrous and abiect feare, seeke their owne rid-
dance from amongst men, and leaue behinde them a name of infamy. To leaue these Heathen with their barbarous and Heathenish practises against themselves: for Christians whose faith endeweth them with heroicall constancy; shall any miserie, or any discontent cause them to lay violēt hands vpon themselves, and with Saul incur their owne ruine? God forbid.

6 *Maluit Sanctus Iob* (saith an ancient Father) *in sua carne mala perpeti, quam illata sibi morte cruciatibus carere.* The holy man Iob would rather endure in his flesh all aduersities, then procure his deliuey by an vntimely end, and so to want miseries. Now we preferre Iob before all the Catoes of Vrica and Lucretias that euer liued, although the one attempted this enterpryse of a peruerse stoutnesse, because he could not endure Cæsars victorie, the other vpon a supposed doubt of h worlds infamy, supposed onely, for in such a case there were two parties, and but one adulterer.

Cleombrotus is brought in also after reading Plato concerning the immortality of the Soule, and Razis a defender of the City Ierusalem. Well, saith Saint Austen, What of all this? had Cleombrotus well obserued Platoes instructions, he should haue learned another lesson. Was

*Aug. de
Ciuit. Dei.
lib. I. cap. 14*

2. Mac. 14.
37.

Razis a defender of the Citie Jerusalem, tell vs, how hee thought of the Jerusalem that is aboue? Looke wee vnto the liues of all the Patriarkes, Prophets, Apostles, Saints & seruants of God, who had as great aduersarie, in the world, as euer any, and we shall neuer finde the least inclination in them: this way, but euermore relying vpon God; their manner was to wayte, vntil death opened the doore.

IO Therefore, be it far from al beleeuers to be cast downe by distrustfull thoughts, amongst the distresses of the world. The Tempest may rage, but stay a while, and a Calme will follow.

The Sunne may bee overcast for a time, the weather will be faire againe, taste and see how gracious the Lord is; *μακάριοι αὐτὸς ὅς ἐλπίζει ἐπ' αὐτὸν*: Blessed is the man that putteth his trust in him.

II Allee

11 We ought neither to feare death, nor seeke it. Why should I feare, saith the Prophet, in the euill day, when the wickednesse of my heeles compasseth mee about in the euill day, and when the wickednesse of our heeles compasseth vs about, the euill day, what is that saith S. Austen? The wickednesse of our heeles, which are those? is not the euill day the time of our approaching end? is not this wickednesse, our sins committed, which would hinder or trouble our passage now departing? How comes it to passe we should not feare: mary, the euill day by the hope of the resurrection is made a good day, & wickednesse which our mortall enemy the serpent casteth at our heeles, is now remooued by him, who hath broken his head.

12 Now therfore, though all the miseries of the world in times of extremitie doe band themselves against vs, let them
neuer

*August. in
Psal. 43.*

neuer draw vs away from this happy hope: deliuerance will come, and when euill motions arise; let a remembrance of Christ Iesus step in to comfort our hearts. It was the holy practise of one, when badde thoughts began to trouble him, to insist in prayer, when worse motions did prouoke, to insist more feruently, in short time both thoughts and motions left him.

13 By this which hath been said, wee may obserue according to that of the Prophet, *Declina a malo, & fac bonum*, eschew euill, and doe good: in eschewing, men may see the hainousnesse of those actions, which some haue attempted desperately against themselves: how the law of Nations do deterre men from such attempts, haue denied decent and seemely burials: the shamefull infamy they left behind; besides the displeasure of Almighty G D D is
suffi-

sufficient to shewe their euill ends.

14 On the other side how much it behooueth all men, and most especiall; those who remember they haue a helper in heauen: to goe through with magnanimitie, the tribulations of this world, we may perceiue, because assuredly after a little suffering, there is long reioycing; yea, for euer and euer in the World to come. Wherefore it may be said to any distressed man, which our Sauour Christ himselfe said to one in distresse, Sonne bee of good comfort, thy sinnes are forgiven thee.

15 Are any assaulted so, as they now beginne to loath life, nay, which is worse, intend to become more cruel vnto themselves then Homicides? Let them remember that they haue somewhat more to lose then a temporall life, and therefore should be carefull in so great a charge

Eccl. 2. 15.

charge as their eternall safety is worth. Woe bee vnto them saith the Wiseman, who haue lost patience, much more in such a distrustfull manner, as this. If a paricide be most hainous, for that by how much the nearer, saith S. Austin, by so much the wickedder, then none more wicked then those who wilfully perish by their owne hands, because none so neare themselves, as themselves: what do these miserable men, but seeke to cure misery, by casting themselves into greater misery.

16 Had the Martyrs of old been of these mens minde, they might soone haue ended lingering torments, by some quick dispatch or other, but that they would not dye for all the torments the world could lay vpon them, had they beene greater then they were. Christ our Saviour saith vnto Peter, when thou wert young thou girdest thy

thy selfe, and wentest whither thou wouldest, but when thou art olde, another shall binde and leade thee whither thou wouldest not, to shew he should suffer of another, and not of himselfe.

17 Is the soule troubled and sorrowfull vnto death? remember the words of our Saviour in his Agony; Father, not my will, but thine be fulfilled, where he teacheth thee in time of distress, what thou shouldst think how thou shouldst speak, whom thou shouldst inuocate. In his temptation hee withstood the tempter, to shewe vs how to come out of temptation: in his agony hee prayed, to teach vs how, and after what manner to pray.

18 In time of affliction, when trouble ariseth, let all remember that of the Wiseman, My sonne refuse not the chastening of the Lord, for whom the Lord loveth, him hee chastiseth; Wee may

*Aug. tract.
51.52. in I.*

Pro. 3. 11.

may call to minde we lost hap-
pinesse in seeking to solace our
selues : and iust it is, that by
induring sorowes we recouer
what wee haue lost. Wee ran
away by committing euill, and
we returne againe by suffering
euill ; once we sinned by doing
against righteousnesse, now
we humble our selues by endu-
ring for righteousnesse.

A Prayer to be vsed by any
who finds himselfe troubled in
conscience, or disquieted by
euill motions.

Strengthen mee O
Lord against all
mine enemies, both
bodily and ghostly,
that they neuer bee able to say,
we haue preuailed against him.
My Spirit is sorrowfull, my
heart is sad and heauy within
mee, if thou be not my comfort

¶

I shall surely perish in my trouble. For thy name sake, O Lord, haue mercy vpon mee, rise to helpe mee, that hauing helpe in thee, I may withstand my mortall aduersary, and say, depart from me thou wicked spirit, that bringest euill thoughts, and this deteccion of the minde : goe from me thou deceiuer of man, thou shalt haue no part in mee, for my Saviour Iesus standeth by me, as a strong Champion, and thou shalt flye away to thy confussion, I had rather endure all affliction, al punishment, and infamy of the world, then consent to thy malicious motions : Be still therefore, thou wicked Spirit, cease thy prouokements to euill : I shall neuer assent vnto thee, though greater troubles then these come vpon mee, our Lord is my light and my heath, whom shall I dread? hee is the defender of my life, of whom
then

then shal I be affraid? Though
 an hoast of men set themselues
 against mee, though infinite
 calamities come vpon mee, I
 shall not bee discomforted, for
 why, God is my helper and Re-
 deemer, in whom I trust, hee is
 my portion. To whom bee
 praise, and honour,
 now and for e-
 uermore, A-
 men.

A Prayer for a good depar-
 ture out of the world.



ETernall G O D,
 and most mer-
 cifull Father,
 seeing that the
 daies of man,
 are as the flower
 of the field that soone fadeth, and
 his time like a shadow that vanish-
 eth away : considering wee are
 all

all strangers, as were our fore-
fathers, and haue heere no
continuing Citie; make mee
euermore, Lord I beseech thee,
mindfull of my mortality, that
like the wise Virgins I may
prouide oyle in my lampe, to be
ready against the Bride-
groomes comming, and that
tarrying thy good pleasure,
like the watchfull seruant, I
may bee found so doing, when-
soeuer that my Master shall
returne. And when sicknesse
summoneth mee to bee gone,
grant me, I beseech thee, & nei-
ther the infirmitie of the flesh
nor the sharpenesse of afflicti-
on, nor any other meanes
whatsoever remoue mee from
a true and stedfast hope in the
blessed passion of thy deare
Sonne Christ Iesus. And
when the houre of my rest is
come, grant, O Lord, that I
may rest in hope, that I may
commend my selfe into thy
hands, and dye thy seruant.

Last

Last of all, when death
hath taken away the vse of
speaking, yet that my thoghts
may crie and say; *In manus tu-
as Domine commendo spiritum
meum*, Lord, into thy
hands I commend
my Spirit;
Amen.

CHAP. XXVI.

*A consolatory admonition for those
who are often ouer much grieved at
the crosses of this world.*

Ioh. 15. 18.



If the world hate
you, saith Christ
our Sauioꝝ vn-
to his Disciples,
you know it hated
me, before it hated
you; & heauinesse might not dis-
maye; cast the down, without
hope of deliuerance, where
he proposeth the one, hee pro-
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miseth the other, Blessed are they that mourne, for they shall receiue comfort. Are not these happy teares, well distilled from the limbecke of a sorrowfull heart, that shall haue the hand of the Son of God himself to wipe them cleane away.

2 When all flesh, saith Moses, had corrupted his waies, it repented the Lord hee had made man, that is, GOD was sorry that man, created to so excellent an end, should himselfe destroy himselfe: to cleanse that corruption he then sent a flood. Now God sends a deluge vpon the face of our earthly pleasures, these floods of teares extinguish the heate of vnlawfull desires, scour the corruption of our sinfull liues, when all is ouerpast, there ensueth a calme.

3 The Church (as is in another place mentioned more at large) wel celebrateth solemn and sanctified feasts, as public

Mat. 5. 4.

Apo. 1. 17.

like

like memorials of Christs blessed birth, his resurrection, his ascension, and many others, before which feasts it appointeth 8 Euenings to be fasted: in this world wee doe but fast the euen: wee shall keepe holy day when wee come to heauen.

Mat. 18.3.

Our LORD and Master Christ Iesus, as he did seldom laugh in this world, so did the world as seldome laugh vpon him: Hee tels his followers, they must become as little children: little children we know haue no other weapons to avenge themselves, but their teares, and what other haue wee against our crosses of this world, but our sighes and supplications sent vp to God?

Iob. 3. 24.

Iob saith before I eate, I sigh: whose suffering was such, that all which wee doe, or can suffer. (saith S. Ierome) is in respect of those, in effect nothing: for he endured not one, but many crosses, and those not

Hier. ad
Iulia.

Exod. 3. 2.

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not light and ordinarie, but great and grieuous, such as to see might haue peirced his soule, and to heare could not but wound his heart, in his great losses, none left but foure messengers, all to bring him tidings of sorrow and not altogether, but one after another to encrease the same. The first tels him, that not onely his Oxen were taken, but taken whē they were now plowing, a time when hee did most neede them: so his fields would become barren. The second, that his sheepe were destroyed, and not onely destroyed, but destroyed with fire from heauen, as if he might gather, that not so much man, as euen God himselfe was angry with him. The third, that not onely his Camels were carried away by the Chaldees, but withall, all his seruants were slaine: so his enemies were strengthened and enriched, but he was weakened

ned and impouerished. The last and sorrowfullest of them all, that his childzen were dead and to aggrauate the case, that they suddenly perished amidst their mirth. When his Oxen were taken away, had his sheepe remained, he might haue had the lesser sorrow; when his sheepe were destroyed, had his Camels beene left him, it had beene some stay; when his Camels were carried away, had his seruants accompanied him, they might haue brought him some helpe: when his seruants perished, had his sons and daughters liued, it would haue beene no small comfort to Iob: but all Iobs comforts for the world, goe away together. Sathan thought heere was a traine able to haue blowne vp the strongest fort, and beare downe the chiefest rampire of Iobs patience: but Sathan was deceiued, Iob is the same man still: for he that did true-
ly

ly serue God in time of prosperitie, did also blesse him in his greatest aduersitie, Here was patience with thankfulnessse, Sathan tooke away many things from Iob which God gaue, but he could not take away God, that gaue all.

Euill men, after a manner, can praise God for prosperitie; but in aduersitie, onely good men with Iob doe worship him: by whole example, how many comforts are there offred to distressed minds? Gather out of histories the magnanimity of Hector, of Alexander, of Cæsar, of Scipio, of Scæuola, put them all together, and for constancy they come not neare this one president laid downe, the example of the holy man Iob. The tempest did rage, but the rocke was not hurt, the wall was beaten and battered, but the treasure within safe, Iob is stil the same,

Now for that good men
 haue

haue sometimes with Iob amidst their sorowes in the world, wished to be gone, & as Dauid when he said, Lord bring my soule out of prison. Or S. Paul, when hee desired to bee dissolued, and be with Christ, it was not so much from any impatience, as from a longing, he had to chang to a blessed death, with so vncertain and sorowfull a life.

Our Lord and Master Christ Iesus, in telling his Disciples, his soule was sorowfull, in crying to his father vpon the Crosse, shewed what man is wont in times of extremitie to feele and finde, not that hee euer doubted of the diuine assistant power (which to thinke is execrable impietie) but to shew vs in greatest trials to resolve vpon Gods pleasure and say, Father thy will be done.

Wee are in both estates, in either of the extremities in prosperitie so secure, as if we were
readie

readie to say with Nabuchodonosor, is not this great Babel? or that Babel that cannot come to ruine? In aduersitie so abiect and dismayed, as if there were not a helper in heauen of power to raise vs.

We should not, we should not be discomforted at this worlds aduersitie: We may not looke to finde God in the Gardens of Egypt, whome Moses found in the thornie bush of manifold tribulations. To be without crosses, wee may rather wish, then hope.

4 The golden world is gone, wherein men did ioy in nothing more then in sinceritie, and loue. We see want of pietie towards God, want of faithfulness amongst men. Now this yron age of ours yeeldeth store of crosses and vnconscionable wrongs.

I turned mee (saith the Wise-man) and considered all the oppressions that were wrought vnder

Eccl. 4. 1.

the Sunne, and behod the teares of the oppressed, and none comforted them, and loe, the strength is of the hand that oppresseth them. **Such is the calamitie of our time.**

There are three things which wee must leaue to God, iudgement, glory, and reuenge, these are to bee left onely vnto him.

Well, heauinesse may indure for a night, but ioy commeth in the morning. We may not repine at these trials, if we desire to solace our selues in the vanities of this world, our desires are vnlawfull.

Ge. 19. 26.

Luk. 17. 29.

5 Lots wife her minde was vpon her substance in Sodome, shee looked backward, but shee neuer looked forward againe: she is turned into a pillar of salt: a pillar, and so stands for an example: of salt, and so to season our vnsauory desires of this world, and worldly things.

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7

When with the Spider we haue exhausted our very bowels to make a slender web, one puffe of winde carries al away, when we haue endeouored to the vttermost to mount aloft, suddenly death doth clippe the winges of our soaring endeauours, and downe we fall.

Did we looke back and consider how many are vnder vs, as wee are ouer-ready to prye how many are aboue vs: wee should soone see our estate lesse grieuous then the state of many, who are as deare to Christ as our selues.

6 But ease and pleasures are acceptable to flesh & blood, which the world is wont to promise. Nabuchodonosor, to draw the people from Gods seruice to foule Idolatry, causeth the noise of instruments to sound: that so delighting themselves, they might forget their obedience to God.

Dan. 3. 10.

7 But is it possible that any

delights should draw man from God, for whom hee made the whole world, and all that therein is : Should base desires make the creature vnfaithfull vnto him from whom commeth all his good ?

Gen. 39. 8.

Ioseph sayd, Behold my Master hath committed all into my hands, how then can I do this? As if he could not finde in his heart to commit euill against him, that had dealt so liberally, and so louingly with him, as his Master had done; euermore remembryng that liberallitie should mooue loue.

8 For these worldly vanities wee may let them passe, whatsoeuer they promise, their pleasure is not permanent.

When Iacob was halting into his own country, Laban followed him and said: why didst thou not tell me of thy departure, that I might haue let thee goe with mirth and me-

lodie:

body? When his meaning was to haue kept him still in longer seruitude : But as Iacob did well, seeing Labans countenance once set against him, to make ready to depart into his owne countrey : so when wee shall finde the world to frowne vpon vs, wee shall doe well to make speede and prepare our selues to be gone.

Notwithstanding, the people in the wilderness did drinke of the bitter waters of Marah, yet in that God appointed his Angell to direct them in their way, it was a testimonie hee would bring them into a better land : God hath giuen vs his Spirit, more then an Angell, for our guide, which may beare witnesse of our Spirits, wee were not created for this fraile and momentary state, but look for better things to come. In the meane time no calamities of life should make vs hate life, the course whereof wee may

Gen. 31. 2.

not slacke, or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happy in the other life, seeing it is heere for the most part grienous.

9 If it did so much reuiue the hearts of distressed people, that one (and that in vision onely) should seeme to see Onias who had been High Priest, a vertuous and a good man, reuerent of behauiour, and of a sober conuersation, well spoken, and one that had beene exercised in points of vertue, as a child, holding vp his hands to heauen, and praying for them: then to see Iesus Christ himselfe at the right hand of God, there to stand for vs: mercifull Lord, how can it not but raise vp our penslue hearts?

1. Mach. 5.
12.
2. Sam. i. 8.

Elkanah said vnto Hanna, when shee was sore griened at the hard blage of the world,
*quamobrem affligitur cor tuum, non-
quid*

quid non ego tibi melior quam decem filij? why is thy heart grieued, am not I better vnto thee then tenne sonnes? **This was a speech of comfort to her troubled mind. But vnto the distressed, whose toy is in Christ crucified, may it not bee said, is not his loue and mercy better vnto vs all, then ten thousand pleasures of a sinfull life, who hath said to all that feare & loue his name. In the world you shal haue affliction, but bee of good comfort, I haue ouercome the world?**

Ioh. 16. 33.

**The Church resembled vnto a Garden, hath two sorts of flowers, that is to say, Lilies for times of peace,
& Roses for times
of persecuti=**
on.

not slacke, or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happy in the other life, seeing it is heere for the most part grievous.

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filij?* why is thy heart grieved, am
not I better vnto thee then tenne
sonnes? **This** was a speech of
comfort to her troubled mind.
But vnto the distressed, whose
joy is in **Christ** crucified, may
it not bee said, is not his loue
and mercy better vnto vs all,
then ten thousand pleasures of
a full life, who hath said to
all that feare & loue his name.
In the world you shal haue affliction,
but bee of good comfort, I
haue overcome the world?

Ioh. 16. 33.

The Church resembled vn-
to a Garden, hath two sorts of
flowers, that is to say, Lil-
lies for times of peace,
& Roses for times
of persecuti-
on.

CHAP. XXVII.

*An admonition to all while they haue
day and time before them, to make
speede to apply themselves to this
lesson of learning to Die.*

Esay. 40. 6.



Seeing that all flesh
is grasse, and the
glory of man is but
as the glory of the
field, the grasse wi-

thereth, and his flower fadeth
away. How hehooouefull then
is it for all to apply themselves
to this lesson of Learning to
Dye: the holy man Iob sheweth
in these wordes; Man that is
borne of a woman, hath but a short
time to liue.

Iob 14. 11

Our spring is fading, our
lampe is wasting, and the tide
of our life is drawing by little
& little vnto a low ebbe, what-
soeuer wee doe, our wheele
whirles about apace: In a
word, wee die dayly, and we all
know,

know, wee haue euery one of
vs a pooze soule to saue.

Here we may consider, that
health is the mart where the
prouident Marchant may lay
for his store : strength is the
seede time, wherein the dili-
gent husbandman may prouide
for a haruest ; but it is a pain
to repent ? many cannot in-
dure it : mercifull Lord, how
then will they endure the
paines of the vnrepentant in
time to come ? of which the
rich man thought, if one from
the dead should tell the liuing,
it would make them take heed,
(if we will profite by his exam-
ple as, I pray God, we al may.)
Wee haue greater testimony
then the testimony of the dead,
which is the testimony euen of
him who is the Way, the Life,
and the Truth : *Eslo consentiens*
aduersario, Agree with thine ad-
uersarie whilest thou art in the
way.

2. He that wil neuer put on
sack=

sackcloth, vntill with Ahab he sees Gods iustice at hand, to require punishment for his sinnes. Hee that will neuer beginne to liue vntill hee bee readie to die, may wish one day hee had beene better aduised, when all the world cannot recall opportunitie past.

It is the generall practise of Sathan, to promise carelesse sinners time enough, as enticing and biting Usurers are wont to giue day to yong heires from time to time, vntill at last they winde their inheritance from them.

We know not how dangerous it is, to deferre all vnto the last cast: as I will not promise, so I dare not presume (saith S. Austin) of euening repenters. To make all out of doubt, the best course is, repent betimes.

Heb. 3. 15.

3 The holy Ghost saith, *Hodie* appellatur, while it is called to day.

day. The world thought it selfe neuer more secure then when they were eating and drinking, when they were planting and building, yet suddenly came the flood and ouerwhelmed all.

Luk. 17. 27

The morning was faire when Lot went out of Sodome, and yet before night were the Sodomites destroyed. Nebuchadnezzar thought himselfe neuer more sure, then when hee had builded great Babel; and yet, while the world was in his mouth, God pulled him downe vpon his knees. The Richman thought himselfe neuer more likely to haue liued, then when he had viewed his barns, set himselfe downe in his counting house, and told ouer his bagges, and sayd vnto his soule, Soule take thy ease, when hee should haue sayd; Soule, remember thy end, for before twy-light it was taken from him.

Gen. 19. 23

Dan. 4. 12.

Luk. 12. 20

4 Wee all know what wee haue beene, wee knowe not what wee may bee, or howe sodainly wee shall bee taken away from all. Wherefore, our Saviour exhorteth vs to agree with our aduersary quickly, to walke while wee haue light.

Wilt thou know who this aduersary is? It is thy conscience that will accuse thee doing euill to the great Iudge of the World. Wilt thou knowe what this light is? it is the day of Grace.

Esā. 55. 6.

Theod. in
Psal. sext.

The Prophet Esay calls vpon the people of his time, to seeke **G O D** while hee may be found. *In hac vita*, sayth Theodoret, *locus est gratiae & misericordiae, in illa tantum iustitiae*: In this life there is a place of grace and mercie, but in that other life, of Iustice onely, which beeing so, had we not neede to seeke the **L O R D** carely, as Iob speaketh.

5 Our

5 Our Sauour in the Gospel saith, *Adolescens, tibi dico surge.* Youngman, I say vnto thee, arise. Bring young Rams, saith the Prophet, vnto the Lord; young Rams, euen the best of our strength. As there is *Resurrectio ad vitam glorie*, A resurrection vnto the life of glorie; so is there also, *Resurrectio ad vitam gratie*, A resurrection of the life of grace. The death of the Soule went before at the beginning, and then followed the death of the body. In like manner, the resurrection of the Soule is first, and then cometh in due time, the resurrection of the body.

Sinne is a fall: The Righteous falleth, saith the Wise-man, amendment of life is a resurrection; and Blessed are those that haue part in this Resurrection. Sinne is a kinde of death: the Father sayd of his riotous sonne: *Filius hic mortuus erat:* This my sonne was dead. Holinessse

Psal. 29. 1.
Luke 7. 4

Luke 15

nesse of conuersation is a resurrection, and blessed are those who haue part in this Resurrection. Saint Austin sayth of the prodigall Sonne; *Inuenit se, qui perdat se*, By repentance he found himselfe, who by ryot had lost himselfe: and therefore, to conclude this consideration; *Demus illi vitam nostram, qui nobis dedit vitam suam*. Let vs giue him our life, who gaue to vs his life.

Rom. 13. 11

Sinne is a drowle or heauie sleepe: Considering the season, saith the Apostle, It is now time to arise from sleepe: **Rewnesse of conuersation is a resurrection:** and blessed are those that haue part in this resurrection.

Ioh. 11. 36

Christ when hee rose, he rose early: Lazarus that lay foure dayes, began to saue. If wee lye long in our sinnes, wee shall waxe vnsauey too. But with the women that came betimes with sweete odours vnto the Sepulchre; wee should bring our

our prayers and supplications
earely which is acceptable to
the most highest.

6 Though wee doe not yet
heare the shril trumpe or voice
of the Archangell, summoning
all iudgement: yet we shall
heare with these eares at the
day of Doome, that dolefull
voyce (bur vnto them that
take heede in time, ioyfull)
Surgite a mortuis, & venite ad iudi-
cium, Arise from dead and come to
iudgement.

Act 24. 16.

If it made Felix to tremble
to heare of iudgement, a re=
membzance wherof should som=
times sound in our eares; then
to heare of the paines that shall
follow iudgement, it may put
carelesse men into a fit of a sha=
king Ague.

Let vs not offer the first of
our Vintage to the delights of
sinne, and serue GOD with
the Lees and Dregges of our
age. Let vs not yeeld the flowre
of our life, vnto the foule af=
fections

fections of corrupt Nature, and reserue for God the very refuse of our time. It is no conquest to overcome a weake and feeble enemy, to resist the pleasures of the flesh, when Nature it selfe is decayed. Againe, canst thou looke for a conquest when thou art weak, and thine enemy is strong? When Sampsons strength was gone, his enemies preuailed, our strength is grace in Christ, which this Dalila, or security of life would deprive vs of.

7 Wee should consider, that our care is not so much now what to doe, as what one day wee may wish wee had done: Therefore, let me passe through this world, as the people did by the land of Edom, who only required to goe through it, but would make no stay at all. What should wee set our delights in this Edom: our passage through it, is all wee should

Num. 20.
17.

Should require. The chiefest matter that wee are to attend is to serue **G D D**, and prepare for the good of our departure.

Wee see by experience that the longer wee deferre the curing of woundes, the harder is their recovery at the last. The losse of time is very precious, seeing we haue no warrant for the least continuance thereof: make no tarrying, therefore, saith the Wise-man, to turne vnto the **LORD**. Loose not any longer, *Bonas horas*, good houres, *quem saepe transit casus, aliquando inuenit*. This common case of all flesh passeth so often by vs, that at the last it takes vs too, as well as others: we may not deferre a worke of such importance, but with all expedition proceed we in the performance of the same. It is the reply of the holy Ghost, *Audui te in tempore opportuno*; I haue heard thee in an acceptable time.

Eccli 5.7.

Rom. 12. 2.

8 **The Apostle, Saint Paul**
 faith; Giue your bodies a liuely
 Sacrifice vnto God, your reasona-
 ble seruing of him. **When wee**
 repent onely in our last extre-
 mities. Wee giue not a liuely
 but a dead Sacrifice, not our
 reasonable, but our vnrea-
 sonable seruing of God, where-
 fore as **Christ sayd**; Walke while
 yee haue light: so it may bee
 sayd vnto all, for the
 loue of God, repent
 while ye haue
 time.

Ioh. 1. 35.

CHAP.

CHAP. XXVIII.

*The great folly of men in neglecting
this opportunity of time offered to
Learne to Dye.*



ID many in the
World as much
abhor the practise
and course in the
common life of
Saduces & Epi-
cures, as they are wont to doe
their profession and name: then
would God bee more sincerely
worshipped then hee is, then
would the time allotted vs to
prepare our selues for the king-
dom of heauen be better employ-
ed then ordinarily it is wont.

We wonder at the old world,
which for all Noahs forewar-
ning of the flood to come, yet re-
pent not. We marvell at the
Jewes, who had Christ a-
mongst them, and did not ac-
cept him: but we cleane forget
our

Luk 17.26.

27.

Lu. 19.44

Gen. 28.
16.

our selues and our owne Stupidity, hauing as much warning as they. Wee haue Christ amongst vs: Iacob sayd; Surely, the Lord was in this place, and I was not aware of it. Wee haue time and health and grace, the light of his trueth: Surely, Gods goodnesse is vpon vs, and we are not aware of it: we neglect all, which neglect is dangerous.

2. Pet. 3. 9.

2 Despisest thou (saith the Apostle) the riches of his bountifulnes and patience and long suffering, not knowing that the bountifulnesse of God lea-
deth thee to repentance? God is not slacke, as some men count slacknesse, but is patient towards vs, and would haue no man to perish, but would haue all men to come to repentance: of whose visitation the Prophet Abacuek saith, Though it tarry, wayte, for it will surely come and not stay.

Abac. 2. 3.

Wherefore, as Salomon sendeth

deth the sluggard, so may we
send the carelesse sinner to
schoole to the Emot, for she la-
boureth in the Summer, and
prouideth for the time to come.
I passed (saith he) by the field
of the slothfull man, and found
it full of byars and bꝛambles:
such is the life of negligent
people, bntilled, al out of order,
they keep reuell rout. Either,
they care not at all, or surely
very litle, for the time to come.

3 They royst and ryot out
time, mouing God to sue them
vpon an action of waste. They
neuer call to minde, either that
Death, like a Wayliffe at large
will summon them to the fatal
banquet, or God himselte will
one day amerce them in such
dammages, as they shall see
how wilfully they haue forget-
ted their happy hold, they had
of an eternall inheritance.

They neuer consider that age
or sicknesse wil come: and that
it is a part of prouidence in
youth,

Pro.24.30.

youth, to haue somewhat in
store against these times: wher-
fore they spend their golden
dayes of prosperitie, as ill hus-
bands waste and spend their
substance they know not how,
and are in a maner so carelesse,
as if God were bound to bring
them to heauen whether they
will or no.

All may wonder (and not
without cause) at these mens
folly, such is there negligence,
they will not consider: such is
their ignorance, they will not
know: such is their forgetful-
nesse, they will not remember:
either what they are, or what
they shall bee; but runne on
headlong into all wickednesse,
as men in a franticke fit, and
so bring themselves to appa-
rent ruine.

That they neede not feare
iudgement to come, if there be
none to flatter them (as some-
times there are) they will for a
need flatter themselves: thus
they

they follow for vertue, vice; for light darknes; for truth, error; for wisdom, folly, neuer thinking of their winding sheete, or any meane mouing to mortification: *Morte morieris*, Thou shalt dye the death.

So they may take their pastime a while, or solace themselves in a few unfull delights, passing ouer their youthfull dayes in sensuall pleasures, which will bee a corrasue at their hearts, when they are panting for breath, and haue taken their Vltimum vale of the world: They respect not what hangs ouer their heads, as if the mentioning of a world to come, were but a matter of discourse, to keepe men from sleeping, or that God had proposed that inestimable crown of glory at so meane a rate, as men might care for doing nothing.

These consider not that the way to the Harlots house lea-
deth to hel: The Wiseman tel-
leth

leth them it is so, and therefore let them feare God in time, lest they finde it so, when it will be too late to amend what is amisse: these are as *non proficientes* in this lesson of Learning to dye; for why, they become Drangers in their owne soules.

Eccl. 3. 2

There is, sayth the Wise-man, a time to plant, a time to plucke vp, a time to seeke, a time to finde; nay, there is to all things an appointed time, but he mentioneth no time to bee carelesse, as if God had not appointed men any time to liue securely in.

It is a great signe that hee is desirous to do sinners good, in that he giues them, in mercy, space and opportunity to repent; they think al is so sure, as if there were no more care at all to be had. Can these men assure themselves of two heauens? No, no, Saint Paul, who knew better then all the deuissers in the world can tell men,
how

how to dispose themselves to
Heaven, willethe everyone that
thinketh hee stands, to take
heed lest he fall, *qui altum sapiunt,*
timent: qui timent, non altum sapi-
unt. Those that are high minded,
let them feare (saith S. Austin)
those that feare are not high min-
ded.

1. Cor. 10.

The fall of the Angels, the
losse of Adam, the reiection of
Saul. If we consider what hath
become of the tallest Cedars in
Lebanon, wee cannot but with
trembling thinke of our owne
fraile condition. But what
speake we of any one in parti-
cular? The Jewes, that an-
cient people of God, the Chur-
ches of Asia, which sometime
flourished, to consider how they
are now defaced and brought
to ruine, may make all feare to
live in unfull security.

1. Sam. 16.

What? not possible to erre?
S. Paul taught the Romans
themselves long since another
lesson. Bee not high minded, but

Rom. 11.

20.

Psa. 11. 10.

Psal. 28

Eccl. 12.

Acts 10. 34

Esay 58. 1.

2. Pet. 1.

feare : **O** feare , it is the beginning of wisdom (saith Dauid) and this wisdom is the beginning of a religious life. Feare, it is the continuance of the same life. It is the conclusion of all, sayeth the Preacher, Feare God, and keepe his Commandements. Of all Nations, hee that feareth God is accepted with him; and therefore , if with the men of Ninue, by fearing God, we will not repent vs of our sins, then with the old world wee may feare to bee destroyed for our sins : *Beatus qui timet*, Blessed is the man that feareth.

Our sins may make a separation betweene God and vs. The Iewes haue not onely erred, but fallen away from that God, whose loue and care they so long enioyed.

Make your election sure, (sayth S. Peter) and giue your diligence hereunto : for if you doe these things, you shall neuer fall : thereby shewing, that
our

our perscuerance in the faith and feare of God, is that duety after free iustification in mercie, which hee expecteth at our hands.

6 Folly therfore it is to flatter our selues in a fruitlesse course of life, and to defer time vntill it be too late: if God offer grace to day, saith S. Austin, thou knowest not whether he will offer the same to morrow, and therfore now vse it, if thou wilt vse it at all.

7 The light wil shine when we shal not see the closing in of the day, the euening will come, when wee shall not see againe the breaking forth of the morrow light. Lazarus after his want, Diues for all his wealth, *sicut homines moriemini*, and of the children of the most highest, saith the Prophet, yee shall dye like men.

8 Neither is that all but as Saint Peter sayth, *Tanquam rationem reddituri* which shall giue ac-

Tract. 33. in Ioan.

Psa. 82. 6, 7

Mat. 25. 12

count vnto him, which is ready to iudge both the quicke and dead, when the secrets of all hearts shall be disclosed, when the foolish Virgins shall crie; Lord, Lord open vnto vs: but it shall bee answered, and sayd vnto them. *Non noui vos*, I know you not. It was not now a time to consult of prouiding oyle. But as for the wise Virgins, which haue prouided their Lampes with oyle, they shall lift vp their heads, finde the benefit of taking heede in time, and passe vnto that ioyfull marriage of the Lambe.

2. Pet. 3. 11

9 Now therfore, to conclude with S. Peter, Seeing we looke for such things, what manner of persons ought wee to bee in holy conuersation and godlinesse? Of carelesse men, if the soules did end in their separation from the body, or banish into the ayre, the danger were not much; there is more, and that is *post iudicium*, after that comes iudgement,

Apo. 13. 14.

ment, when the nations shall
mourn, when voluptuous men
shall mourne, who preferred
momentary pleasure before e-
ternall; when couetous men
shall mourne, who preferred
gain and riches before heauen;
when proud men shall mourne,
which did despise the humility
of Gods children.

This considered, it behooues
euery one, not so much with E-
zechias to set his householde in
order, for that he must dye, as
to set his soule in order, his do-
ings in order, his conuersation
in order; for that after death
there is *aliquid aliud*, some what
more behind, and that is called
a time of iudgment: for the bet-
ter obseruing hereof, we should
sometimes cal to mind, our les-
son of Learning to Die.

But it is *Durus Sermo*, a hard
saying, *Discite*, learne ye, but it
will one day be a harder, if men
take not heed in time: *Discedite*,
get ye hence, depart ye.

Dispatch therfore about this businesse of Learning to Dye, our going to such and such a Citie, is vpon condition, Si, if God will, if we liue : to set forward in time is best : these after wits are not so good, S. Iohn saith, Blessed are the dead, who dye in the Lord; not who dye irreligiouly in their sinnes, but those who liued in Christ, and Christ in them, these die in the Lord, to liue for euer; these are blessed in life and death, these dye in the Lord, and rest in the Lord to liue for euer.

IO It were to be wished, that men at last would see their folly; and seeing it endeauour to reforme the same. A vain thing it is for any to flatter himselfe with hope of continuance: We go to our beds, Christ knoweth whether euer we shal arise. For all this, one sinne draweth on another, and we neuer thinke that secret sinnes shall come to open iudgement. God is mercifull.

ciſfull, *Minatus eſt Gehennam, ne Gehennam in ſerat*, ſayth S. Chryſoſtome, He threatneth hell, that he puniſh not by the ſame.

The careleſſe gheſts made light of their calling, to come to the marriage of y^e kings ſon: Did they not find at laſt, when they were ſhut out, there was no ieſting with ſo great a Perſon a ye that ſent forthē? Chriſt offereth mercy which is our laſt refuge, freely, willingly, vnto all: now is the accepted time, the flower of our age wil away apace: wee may be pzeuented, we know not how ſoone, death and iudgement haſteth: ſhal we know theſe things, and neglect opportunity, God forbid?

Mat. 22. 5

81 Eliſha ſaid, Is this a time to be taking rewards? Amiddeſt the pangs of death, is this a time to think of amendment of life, it is not, it is not.

2. King 5

12 That which was ſaid by Chriſt to Ieruſalem. Ieruſalem, Ieruſalem, is in effect ſaid vnto

Luk. 29. 40

every one; *Anima Christiana, si cognouisses & tu quæ ad pacem*, O soule, soule, if thou didst know the things that doe belong vnto thy peace, thou wouldest take heede.

1. Pet. 5. 8

S. Peter saith, Be sober and watch, for your Aduersary the diuell seeketh, &c. As if hee should haue sayd; Watch, for you haue a watchfull aduersary: if you respect his continuance, he was in Paradise: if his nature, he is a Lion; if his cruelty, a roaring Lyon; if his diligence, he seeketh; if his intent, it is to deuoure: wee had need watch, we haue, we see a watchfull enemy.

(. .)

CHAP.

CHAP. XXIX.

That amongst other reasons, this learning to Dye, may iustly moue vs to leade a Christian life, in holy conuersation and godlinesse.



And y are the reasons which may stirre vp and quicken our backward dispositions to the dutiful performance of that religious worship, we all owe vnto God. To omit the promises, and those in mercy: the threathnings, and those in iustice, which the volume of holy Scripture doth often mention to this end.

Moses to moue all the world to acknowledge God, hce concluded no other argument but these, and these are the workes of God: which the Apostle also in effect expoundeth saying: The inuisible things of him, to wit,

his

Rom. i. 20

Iob. 22. 12

Psal. 148.

23.

his power and God-head, are seen by the creation of the World. Eliphaz, to expresse God his maiestie sayth: Behold the starres.

2 The Prophet Dauid calleth al the creatures of God to prayse God, as indeed they do, by their wonderfull order and decery of motion. If all creatures serue God, then much more should man, for whom they were all created; and he onely for the honourable seruice of the Creatour himselfe. For should not man blesse God, that hath so blessed him, of whom the Prophet Dauid hath sayd: No good things will hee withhold from them that leade a godly life.

3 Come wee vnto man his new-birth, there he taketh his Couenant-penny to serue his Redeemer, in holinesse and righteousnesse all the dayes of his life.

Consider we his iustification and sanctification: there we find him

him drawn by the cords of loue
vnto this sweet yoke of Christ:
doth man serue God for nought?
No certainly. It is a maxime
in morall Philosophy, *omne bene-*
ficiū exigit officiū, euery bene-
fite doth require a duety. In na-
ture, where the Sunne doth
extend the beams of light, there
the solide body hath a reflex of
heate. But that which doth
often moue vs wee remember
(as we should neuer forget) the
author of our health, our
wealth, our peace, our prospe-
rity and all. If these moue not,
we are inferiour vnto the in-
sensible creatures.

4 If the promises of grace
and mercy in Christ Iesus, if
the greatnes of the reward laid
vp for them that walke in the
way of Gods commandements
and keepe them with their
whole hearts (for if there were
not a reward for the righteous,
then might they well say with
the Prophet. *Sine causa laudamus*

manus

Psal. 73. 12.

Psal: 64. 9.

manus in cer innocentes. In vaine haue we washed our hands among the innocents, But if the promises, I say, and those in mercy cannot win vs to a iust remembrance of our estate to come: yet at least, to bethinke our selues of a reckoning day at hand, should somewhat preuaile in this case. He that planteth the eare, shall he not heare? or hee that made the eye, shall he not see? or hee that nutureth the heathen, shall not hee punish?

Lu. 16. 28.

5 The rich man in his scalding torment hath a *Discite ex me*: Learne of mee, take heed in time: for all that swimme in worldly pleasures, and bathe themselves in sensual delights, the conclusion whereof is sorrow and paine, when they shall say: would to God, we had neuer offended so gracious a Lord: would to God, we had neuer neglected so fauourable a time of grace: would to God we had neuer followed the fol-
lies

lies of a sinfull life : the banquet is pleasant, but the shot will pꝛooue deepe and chargeable.

And therefore, if there be any consolation in Christ Iesus, any comfort of loue, any hope of mercie: if there be any feare or dread of iudgement to come: pray we with the man of God, Lord teach vs to number our daies, that we may apply our heartes to wisdom.

6 Consider we a future condition : prepare wee our selues for a life permanent, for an estate of all continuance, & God of his infinite mercy grant vs all grace so to doe, Amen.

7 In the meane time, let vs walke worthy of the vocation whereunto wee are called in Christ Iesus, *Bona conuersatio*, saith an ancient Father, *confundit aduersarium, edificat proximum, glorificat Deum*, a good conuersation, it confounds the aduersary, it edifieth the neighbour, it glorifieth God

Ephc. 4. 1.

*August. de
Verb. Do.
64.*

Ier. 35. 14.

2. Thef. 4. 3

God our Father in heauen, because we loue life, saith Saint Austin, God hath promised life: and because we feare death, he hath promised life eternall, to all them that loue his coming.

8 The children of Ionadab abstained from Wine, because their father commanded them, and should not the children of God abstaine from sin, because God commandeth them?

9 The Apostle saith, This is the will of God, euen your holinesse, we obey this his will not to merit, but to shew our duty, which also causeth in vs a filial feare to offend.

10 And were there nothing else but this will of God, this were sufficient to moue vs to walke soberly, nay, to apply our selues to liue in all holines of conuersation: for the reuerence wee beare to him who hath called vs vnto the state of Grace, cannot but worke in vs, euen

euen
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even that obedience and loue which becommeth those who expect in mercy a state of glory.

11 But will temporall benefits moue vs? then as Gods bounty doth abound, so should our loue and duty abound also. All things wee see keepe their naturall course, whereunto they were ordained, and shall man differ from insensible creatures? euery effect hath recourse vnto the cause; the riuers that come from the Sea returne themselves into the sea againe. If you doe good vnto them that do good vnto you, saith Christ our Saniour, it is not so much, heathen men will doe it: the very instinct of nature doth moue al to return loue for loue, & therfore much more should we affoord God al loue & duty who giueth all, and forgiueth all.

12 In triall of the holy man Iob, Sathan saith; Hast thou not hedged him? Here are droues of Camels & heardes of cattell, and

Mat. 9. 46.

Iob. 1. 10.

and these many children, Iob is so blessed, that if Iob should not blesse God againe, Iob were worse then a stock or stone. We see amongst men the master requireth seruice: & the Captaine fight: He ¶ said, *Dati Caesaris, que sunt Caesaris*, said also, *Dati Deo que sunt Dei*. Giue vnto God that which is Gods, which is reuerence and worship of his holy Name.

13 To all this, a principall effect some remembrance of our end ought to worke in vs mouing to Mortification, which doth not consist in some little outward shew, or bare speculation of purity and sinceritie of life, nor in a talkatiue flourish of a mortified profession, vnlesse we thinke to go to heauen only in speculation,

Esay 1. 17.

The Prophet Esay exhorting to the true fruits of contrition, doth not say, *Discite bene loqui*, learne to speake well; but *Discite bene facere*, learne to doe well, apply your selues to equitie, deli-

uer

uer the oppressed, helpe the fatherlesse to his right, let the widowes complaint come before you. **It was our Sauours owne rule:** The works that I doe testifie of me. **It is true of faith,** which was seene in Anna of Samuel, shee did not only conceiue him, but she brought him forth; yea, shee nursed him and consecrated him to Gods seruice, so must we do by faith.

14 Wee must not haue the voice of Iacob, and the hands of Esau, or do not as boat-men are wont, who rowe one way, but looke another; talke this way, but liue the contrary: like those who are curious in other mens liues, but careles in their own: or as foolish Marchants, who make a little shew outward, but haue bare Store-houses beneath: our religious actions are they that must shortly stand by vs: the penny is ready for the end of the day, which is drawing on apace. **The Sun**

Ioh. 10. 25.

1. Sam. 2.

Mat. 20. 8.

Luk. 14. 19.

Thus is long since past the Meridian line: and we know death will not be answered with a *Habe nos excusatos*, I pray thee haue vs excused: we had need bestir our selues, the time is not long, and wee may remember whether we are going.

Luk. 16. 8.

15 Foolish Virgins thinke their oyle will neuer be spent. Christ saies, the childzen of this world are wiser in their generation. Are we so careful for the time to come, as commonly we are for the time present? I would to God wee were. Considering the season, it is now time to arise from sleep, the day is passed, the night is come neare.

Rom. 13. 12

Last of al our continuance in this world being only a passage vnto a better state to come, should it not moue vs to meditate of the end wherfore God sent vs hither, and the condition we expect, when wee are departed hence: the meditati-

on

Chap. 29. to Die.

on of which departure may
dayly put vs in minde to es-
chew euill, and doe good, to
feare God and keepe his com-
mandements, which is the
conclusion of all. *Hoc est enim
omnis homo*, for this is euery man,
yea, without this he is no man,

Eccl. 12. 13.

Wherefore that which is the
sterne vnto the ship, the eye vn-
to the body, the compasse to
the Pilot; the same is vnto a
wise Christian man, the consi-
deration of his end, which con-
sideration hath also a like soue-
raigne medicine, these two
vertues: first, it allaieth our
swelling humors when wee
consider we must die: seconda-
rily, it raiseth vp our sorrow-
full hearts, when wee call to
mind we shall rise from death.

CHAP.

CHAP. XXX.

That the consideration of Christ his second comming to iudgement, ought to moue euery one to liue religiously, and to apply himselfe to this lesson of Learning to Die.



The manifold reasons befoze alledged, may induce the carefull Chastia to liue religiously and in part, apply himselfe at the last to this lesson of Learning to Die: the ineuitable necessity of Death, is in it selfe sufficient to moue him hereunto. For what Esculapius, or Physician how skilfull soeuer, can make mortall immortall?

Esculapius.

The radicall moisture by little and little, will flash so long with the flashing Lampe, vntill the light goeth out, the Lampe

Lampe is spent and so an end.
 God himselfe doth teach vs a
 consideration of our mortall e=
 state, both by testimonies of
 his sacred word, as also by ma=
 ny spectacles before our eyes:
 so that wee doe not onely heare
 with our eares, but also behold
 often with our eyes, both what
 wee are, and what wee shall
 bee.

Many are the euentz which
 we may reade to haue befallen
 many in this case. The sudden
 end of Ananias and Saphira, and
 of Anastaſius, whom the Church
 ſtores do mention; to haue bin
 ſtrucken ſuddenly with light=
 ning from Heauen, may moue
 the moſt recheſſe to remember
 themſelues.

2 The Prophet Dauid men=
 tioning the ſudden deſtruction
 of thoſe which murmured a=
 gainſt God in the wilderneſſe,
 ſaith, While their meat was in
 their mouths, the wrath of God
 came vpon them. Of which be=
 19

Acts 5. 8.

Pſal. 78. 30

2. Cor. 10.

11.

ry instance the Apostle saith: These things came vpon them for our example, and are written to admonish vs, vpon whom the ends of the world are come.

3 If all this be not sufficient, yet a consideration of Christ his second comming to iudgement, should aboue all other mone euerie man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set downe so often, and is in Scripture so forcibly expressed, and that too, in so many places; God doth thereby shew, how diligently the same should be considered.

Ioel 2. 31.

Ioel 3. 15.

Dan. 7. 13.

Mar. 13. 24

Luk. 11. 25.

Mat. 24. 29

Esa. 13. 10.

Eze. 32. 7.

Now what is moze forcibly expressed in sacred Scriptures then is the second comming of Christ vnto iudgement, which is called a Great Day, and such a day, as neuer was from the beginning of the world: when the Sunne shall be darkened, the Moone shall not giue her light,

light, when the Stars shall fall from heauen: when the voice of a trumpet shall sound, when they shall see the Son of man come in the clouds of heauen with power and great glory: when the Sepulchres shall open, when the sea and the earth shall giue vp their dead: when all world Kings, Princes, and Potentates of the earth shall appeare before the tribunal seat of Christ. Blessed Lord, what an appearance shall this be?

4 I know not (saith S. Chrysostome) what others doe thinke of it: for my selfe, it makes me often tremble to consider it.

That wee had hearts to meditate of this great coming of Christ to iudgement? then would we soone for a full life past be auenged vpon our eyes, and wish with Ieremie, that our heads were a fountaine of water, then would wee with Demosthenes, yea, e-
uery

Io. 5. 23

Apo. 20. 13

Mat. 26. 27

2. Co. 5. 10

Ro. 14. 10

Chry. hom.

77. in Ma.

Ier. 9. 1, 2

uery one would soone answere
the first prouocation to euill,
ὅτι ὡνούνας μετάνοιαν ἀπαχύνει,
I will not buy repentance so
deare.

5 To flatter our selues with
hope of deferring of this time
is all in vaine, *Talem te inueniet
dies Domini, qualem te relinquit ex-
tremis vite dies.* Looke how the
last day of thy life doth leaue
thee, so shall the day of Iudge-
ment finde thee, take heede yee
vnwise among the people, Oh
when will yee vnderstand, sayth
the Prophet.

6 Who would not but ac-
cept of the fatherly forewar-
ning of Christ our Saviour,
by those many precedent to-
kens, as forerunners of this
his comming? These are both
sayings and signes: The say-
ings amongst other, That for
his Elect sake the dayes shall bee
shortned, And, behold I come
quickely.

For signes, the waxing cold
of

Apo. 22. 12

of charity, the rising of Rati-
on against Ration, the aboun-
ding of iniquity, without fur-
ther application, these may be
left vnto our silent thoughts.

Was there euer lesse loue ?
Is not that little loue amongst
men, cold and hollow loue ?

Christ said: O ye of little faith,
and it may be said, O ye of lit-
tle loue. Where is that Io-
nathan that loues Dauid as his
owne soule ? Where is that
vprightness of conscience, when
men rather for shame of the
world, then otherwise for the
loue of God and goodnesse, ab-
staine from extreame impietie ?
How many with Ioab embrace
friendly, but carry a malicious
heart to Amasia ?

7 The Apostle saith, That the
later daies shall be perillous daies,
for men shall bee louers of their
owne selues, couetous, boasters,
proud, cursed speakers, disobedi-
ent to parents, vnthankfull, vnho-
ly.

Mat. 24. 12
Luk. 17. 27

2. Sam. 3.
27.

2. Tit 3. 12.

8 The Philosophers can tel vs, *Nullum violentum est perpetuum* : That no motion violent is wont to bee permanent. The Rainebow as it hath a watery colour, which may shewe vs what hath been past : so hath it also a flerie, to signifie what is to come.

When Anne was multiplied vpon the earth, God sent a floud to wash the earth : now Anne is growne so huge, washing will not serue, and therefore fire shall consume. Sathans fierce rage, may argue the shortnesse of his time : the coldnesse and barrennesse of the earth, and trees shew the qualities of aged bodies, or in effect tell vs, there will come a time when wee shall not haue any longer the vse of them.

9 The decay of ancient families and houses, the defect of strength and stature, doe make vs dayly see the world is wearing away.

10 That

10 That which is the flesh of lightning before the hydeous clappe of thunder : that which is the mustering of an host of men, before the said battell; the same are these signes before Christ his second coming to iudgement:

11 To be curious with the Bethshemites, in prying into God his Arke, hath beene the folly of some men; to be calculating, & skanning the day and yeare, which is unknown vnto the Angels in heauen, is needlesse. For seasons or times *Non est nostrum scire*, It is not for vs to know : for our appearance at the time before Christ, to giue our account, *Omnium est scire*, It is for all to know.

12 That then the secrets of all hearts shalbe reuealed, that a generall audite shall be kept, Christ himselte sheweth in the Parable, where the kingdome of heauen is likened vnto a certaine King, that will take ac-

U 3 count

1. Sam. 6.

12.

Tyme.

Mat. 28. 23

count of his seruants. God will require a reckning at our hands of the time he hath left vs, of the graces he hath giuen vs, of the blessings in this world bestowed vpon vs. At which time fauour shal not excuse, riches shal not excuse, friends shal not excuse, but against the faulty, Christ shal giue testimony, the Angels shal giue testimony, Gods benefites shal giue testimony, their own conscience shal giue testimony.

Luke 16. 3

When the rich mans Steward in the sixteenth of Saint Lukes Gospell, saw how the world was likely to goe with him; to wit, that hee must giue an account, and bee put from his Stewardship, it was time for him to call his wits together: and so is it for vs all, if wee haue any care of the account, which will be required at our hands.

13 An account for our selues:

Adam

Adam ubi es ? Adam, where art thou ? How hast thou walked in the commandements I gaue thee ? **An account for our brethren,** *Cain, ubi est frater tuus Abel,* Cain, where is thy brother Abel ? **How** hast thou blessed him ? **An account for our bodies;** haue they beene kept as the temples of the holy Ghost ? **An account for our soules,** whether they be fit to appeare in the sight of that great Shepheard, **An account for our woꝝkes,** **An account for our woꝝds :** **An account for our very thoughts.**

It is most true, God is mercifull, but we cannot tell whether our sinnes will make separation betweene God & vs, if wee bee not carefull in time; a consideration hereof may bee the square to frame our building, the guide to direct our passage to heauen.

14 Great are the agonies of death, when the sicke shall see earthly things, forsaking him.

Gen. 3. 9

1. Col. 6. 19

1. Pet. 2. 25

Ap. 22. 12

Mat. 22.

Wis. 1. 9

Mal. 5
Ioel. 1. 12

But far greater is the horrour of iudgement, to consider hee is now going to answere for al he hath done in the body.

15 Let vs a little call to minde what manner of day the day of the Lord shall be, Behold the day of the Lord commeth (saith the Prophet Malachie) as a flaming fire, and the Prophet Ioel saith, *Dies magnus, terribilis*, a great day, a terrible day.

16 When an earthly King goes in person to battell, the whole Realme is moued, the noyse of the armour and armed men is heard, the Trumpets sound, the hearts of all on euery side are moued. Much more shall this be, when the King of heauen and earth shall call together the whole hoast of heauen to this battell. Blessed Lord, how shal the inhabitants of the earth shake and tremble hereat?

Zach. 14

17 *Erit dies una* (saith the Prophet Zachary) *que nota est Domino.*

Domino. There shall bee a day which is knowne vnto the Lord, *dies Domini*, the day of the Lord, so properly called.

First, because knowne onely vnto the Lord. Secondly, because in that day the Lord only shall shew his power openly, Thirdly, because other dayes were giuen vnto the sons of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

14 If the powers of heauen themselves shall bee moued, what shall flesh and bloud, the sonnes of men doe? if there be such feare at the things present, what will there bee at the sentence to come? what sighes, what sorowes, what moans, what mournings will there bee heard in this day of mourning? how shall the euill be confounded, with the countenance of Christ whom they haue neglected, and cry vnto

the mountaines to hide them from his presence?

19 And here wee may also consider with what power the Sonne of God shall come to iudge the world: he came once in humilitie, he shall now come in glory: hee came once in poverty, he shall now come with **Majestie**: *Videbunt regnantem quem viderunt morientem.* They who once saw him dying, shall now see him reigning.

20 Call to minde how the sheepe shall be separated from the Goates, the Wheate from the Tares, the wise from the foolish Virgins, some receiued in, others secluded, and for ever shut out.

21 Consider that the secrets of all hearts at this day shall be opened, in that infinite assembly of men and Angels, when all sinnes with all their circumstances, the time, the place the manner shall be laid forth and published.

22 Consider that if the countenance of an earthly Judge be fearefull to the guilty prisoner : how much more shall the beholding of the eternall Judge, amaze these, who shall be brought to the barre of his iudgement, and finde a thousand witnesses in themselves, to giue in euidence against them. Last of all, let a remembrance of hell fire, that feareful fire, which neuer goeth out: that grievous fire prepared for the Diuell and his angels: let the remembrance of that fire quench in men the heate of unlawfull desires.

¶ That we would watch and pray, that we may be counted worthy to escape all those things that shall come to passe, and that wee may stand before the Son of man, in that day; and that we may goe vpon his right hand, and heare that ioyful voice: Come ye blessed of my Father, receiue the Kingdome
pre-

Luk 21.3
Mat. 25.3

prepared for you from the foundations of the world?

23 And here let vs exercise a while with all deuotion, the thre faculties of the minde. First our Memozie, to call to minde, what hath been tolde vs concerning the state of blessednesse: Secondly, our vnderstanding, that we may conceiue of it, so farre as our capacitie is able to reach: and last of all, our loue to affect it, and desire it with al our harts. Let vs, not for a day, nor a yeare, but all the dayes and yeeres of our liues, thinke of that Citie where all is peace, all is quiet, all is ioy, all peace without iarres, all quiet without trouble, all ioy without sorrow: Where al the Citizens know without error, prayse without wearines, loue without changeablenesse: they loue and euer desire to loue, they see and euer desire to see.

24 O thou City of God, a-
boue

boue : thou Church triumphant, very excellēt things are spoken of thee. In thee, there is no yester day noz to day : in thee is no birth , noz burying day, no leading into captiuitie, noz crying in the streets : if we desire fairenesse, in thee is pulchritude, as the Sunne : if musicke, in thee is the melody of the Angels : if we desire pleasure, in thee is fulnesse of pleasure for euermore : if we desire security, in thee is no alteration : if concord, in thee is all consent : if continuance of ioy, in thee is alleternity.

Come again yet a while, and let vs behold a litle in our contemplation, the quyes of Angels and Archangels, praying God, and seeing that holy One that makes all holy, and singing, with tunes comfortable, and voices indefatigable, day and night that sweet song: Holy, holy, holy Lord God almighty, which was, and is, and is to come.

come. Let vs behold how they enjoy that tranquillity, which hath no disturbance: how they haue that knowledge, which hath no errour, how they practise that loue which hath no offence, the more they loue, the more they desire to loue. Hee that hath tasted a bitter potion, and afterward tasteth honey, the taste therof must needs be sweet vnto him, farre aboue the former taste. Will not then this blessednesse be acceptable, sweet and comfortable, after all the sorowes of a transitory life?

24 Againe, the holy Ghost, Luke 22. 30. resembleth the glory of the life to come, vnto the actions of eating and drinking saying: That yee may eate and drink at my table in my Kingdome. Now this eating & drinking, which indeed is a feast or great Supper, Luke 14. 16. is not the feast of Asuerus, Hest. 1. which was made only for the Nobles and

and Princes of the Prouinces, but this is made for all, rich and poore, young and old, male and female that beleue on him. And it may be resembled by the feast which Ioseph, being ioyfull at the meeting with his brethren, made vnto them, Gen. 43. Where, first they were his brethren which he feasted: secondly, hee washed his face after his weeping, and went vnto them: thirdly, he appointed meate to bee set on the Table, and they drank and were merry with him.

Oh great, and much greater is the feast that shall bee made vnto faithful men and women, when they shal eat bread, as a ghest sayd, Luke 14. 15. in the kingdome of G D D: in most things it shall bee like the feast of Ioseph, in one of the three it exceedeth that feast.

For first, we are brethren to Christ Iesus, to whose Table be come: as testifieth his answer.

swere which hee made to him that brought him word that his mother and his brethren stayd at the doze to speak with him, Math. 12. 49. 50. and so the Apostle telleth the Hebrewes, Chapt. 2. 11. saying : Hee that sanctifieth, & they that are sanctified are all of one ; for which cause he is not ashamed to call them his brethren.

But in the second, our benefite is greater, then that in the feast of Ioseph : for hee that in mercie washed his Disciples feete, Ioh. 13. shall wash all our faces at that day after our teares of sorrow, lamentation and woe in this world : for so saith the **LORD** of the great day, Esay 25. 8. Hee will swallow vp death in victory : and the Lord God will wipe away teares from off all faces : Then shall bee ioy and gladnesse, because saluation and strength, and the Kingdome of our God, and the power of his Christ is come, Reuel. 12. 10.

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As for the third it shall bee a feast of the best things : Of fat things , as the Prophet Esay speaketh, Chap. 25. 6. and of wines : of fatte things full of marrow, and of wines on the lees well refined, and the chearing vp of the ghests shall be, as Cant. 5. 1. Eate, O friends, drinke and make merry, O Welbeloued.

25 Now, who would not willingly learne to Dye, and that with comfort, when hee doth but thinke vpon and call these things to remembrance: And if the very remembrance thereof bring comfort, what will the enjoyng doe? If we are somewhat moued when we call to minde, that all know God, all see God, all loue God: then what will it be one day; to be ioyned with that celestial society, to know with them, to see with them, to loue with them, to be with him? Now what a ioy is it to consider the ioy of this most ioyful day to all
faith=

faithfull beleeuers in Christ
 Iesus, who shall bee quit by
 Proclamation, Who shall lay a-
 ny thing to the charge of Gods
 chosen? How shall their hearts
 exult? Saying, Lord, wee are
 not worthy to be seruants, and
 thou makest vs sonnes; nay,
 heyres or coheires, with thee of
 euerlasting glory. A remem-
 brance hereof should euen take
 vs from our selues. Rayle vp
 thy selfe, O soule, saith S. Au-
 sten, and thinke of that good
 which containeth al good.

*Aug. de spir.
 anim.*

O sweet voice of the Sonne
 of God: possidete, receiue, but
 receiue to possesse, the King-
 dome prepared for you: vnto
 which Kingdom, Iesus Christ
 bring vs all for his infinit
 mercies sake,
 Amen.

FINIS.

10 AP 67

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Oh that men would consider

Things
past.

- 1 The good omitted in
- 2 The euill committed,
against
- 3 The time lost, which
is

Things
present.

- 1 The shortnesse of life,
which
- 2 The worldly vanity
whereby the
- 3 The space giuen to re-
pent wherein

Things to
come.

- 1 The giuing vp of our
account,
- 2 The day of death,
which is
- 3 The day of iudgement
which is

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- 1 Not prouiding for a time to come,
- 2 Neglecting the day of grace,
- 3 Desisting from doing well.
- 1 God by disobedience,
- 2 Their neighbour by hurt done,
- 3 Themselues by consenting to sinne.
- 1 Precious,
- 2 A benefit from God,
- 3 Irreuoicable.

- 1 Flyeth as a shadow,
- 2 Fadeth as a flower,
- 3 Is onely certaine in vncertaine.
- 1 The couetous are deceiued,
- 2 The carnall lead,
- 3 The proud caught.
- 1 Our estate should be remembred,
- 2 Our passage considered,
- 3 Our good foreseene.

When we must
answere for
our

- 1 Thoughts,
- 2 Words,
- 3 Workes.

- 1 At hand.
- 2 Sure,
- 3 Vnsure.
- 1 The last doome,
- 2 To the euill fearefull,
- 3 To the good ioyfull.



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